English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

Sheikh `Abdul `Aziz Bin `Abdullah ibn `AbdulRahman ibn Bazz (May Allah forgive and reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia,** Chairman of the Council of Senior Scholars, and Chairman of Department of Scholarly Research and Ifta'

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This file is volume No.01 of 30

(Part No : 1, Page No: 1)

(Part No : 1, Page No: 2)

(Part No : 1, Page No: 3)

(Part No : 1, Page No: 4)

(Part No : 1, Page No: 5)

Foreword

All praise be to Allah, the Lord of Existence, and peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who follow their way and guidance until the Day of Resurrection!

His Eminence Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz gave permission to collect his Fatwas, articles and lectures in one volume divided into different parts. This permission was granted in response to the requests of many people, hoping that Allah (Exalted be He) extends its great academic benefit to all. We implore Allah (Exalted be He) to add it to the record of his good deeds and make it a disperser of doubts. Many Muslims inside and outside the Kingdom of Saudi Arabia attempted to collect and distribute the works of his Eminence driven by their love and trust in his knowledge.

It gives me great pleasure that his Eminence entrusted to me the task of supervising the process of collecting and publishing his abundant works spread everywhere. Ibn Baz (may Allah protect him and bless his life) devoted himself to good works and was accessible to people, extending his knowledge to seekers of knowledge and questioners and sparing no effort to make contributions to every field in Da`wah (calling to Islam) and teaching since he assumed the judiciary in Al-Kharj until 1357 A.H. Shaykh Ibn Baz did not keep any of his works in his office, with the exception of things he produced in the period of his work at the Islamic University in Al-Madinah Al-Munawarrah, and after moving to his last job in Riyadh.

Therefore, a large collection of his works has not been preserved, such as his lectures, sessions held in the Masjid (mosque) of Riyadh and other Masjids and his Fatwas and many talks to the papers and radio. Being so large, it is a duty to collect the available works of the Shaykh to review them before committing them to writing and compiling them into books. Shaykh Ibn Baz (may Allah protect him) refused to publish anything before reading and approving it as a sort of taking precautions in giving Fatwa and to avoid any mistakes or distortions.

(Part No : 1, Page No: 6)

Ibn Baz (may Allah forgive him and his parents) suggested to start with the part pertaining to `Aqidah (creed) and categorize its relevant topics. Nonetheless, topics related to Fiqh (Islamic jurisprudence) may come up in the middle, but he requested to transfer them along with Fiqh-based topics in general to their proper places, since they were mentioned as replies to questions in the papers or the like. Ibn Baz did not approve of dividing them.

His Eminence wishes that any person who has Fatwas, articles or talks recorded in the past or recently, delivers them to us so that they will be published after he reviews them.

May Peace and Blessings of Allah be upon the Prophet Muhammad, the guide and bringer of glad tidings, his family and Companions!

Muhammad ibn Sa`d Al-Shway`ir

Second EditionIntroduction

All praise be to Allah Alone! We praise Him and seek His Help! We seek His Forgiveness and in Him we seek refuge from the evils within ourselves and from the evils of our bad deeds! Whoever Allah guides will not be led astray and whoever Allah leads astray will not be guided by anyone! I bear witness that there is no god but Allah and that Muhammad is His Servant and Messenger; peace and blessings of Allah be upon him, his family, companions, and all those who follow them rightly until the Day of Recompense.

To commence:

This work includes Fatwas and articles that I issued at different times in the past. I compiled them here in one book, as I think this will be of great benefit for me and for a big number of Allah's servants whom He wills to receive such benefit. I ask Allah by His Most Beautiful Names and Supreme Attributes to avail me and all His servants through this publication both in this world and in the Hereafter. Truly, Allah is All-Hearing, Ever Near (to all things). There is neither might nor power except with Allah! Allah Alone is Sufficient for me, and He is the Best Disposer of all my affairs. It is worth mentioning that I arranged the Fatwas and essays of this book as scholars of Islamic Jurisprudence would do. I thus, began with issues of `Aqidah (creed) as it is more significant than other topics. Special attention was paid in this edition to avoid the misprints of the previous one. Verily, it is Allah Who is sought for help and upon Him we rely. He alone grants success. Finally, may peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No : 1, Page No: 8)

(Part No : 1, Page No: 9)

Ibn Baz: Concise Biography

My name is `Abdul-`Aziz ibn `Abdullah ibn `Abdul-Rahman ibn Muhammad ibn `Abdullah Al Baz.

I was born in Riyadh in Dhul-Hijjah, 1330 A.H. At the beginning of my study, I was able to see. Then I was afflicted with an eye disease in 1346 A.H. At first, my sight weakened and then I lost it completely in the beginning of the month of Muharram 1350 A.H. Praise be to Allah for this. I invoke Allah to compensate me with a deep insight in this life and best reward in the Hereafter, as He (Exalted be He) promised through His Prophet Muhammad (peace be upon him). I ask of Him (Exalted be He) for a blessed end in this world and the Hereafter.

I started learning when I was very young and memorized the Qur'an before I reached puberty. I then started learning the religious and Arabic sciences from many of the scholars of Riyadh including the following eminent figures:

1- Shaykh Muhammad ibn `Abdul-Latif ibn `Abdul-Rahman ibn Hasan ibn Al-Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with them).

2- Shaykh Salih ibn `Abdul-Aziz ibn `Abdul-Rahman ibn Hasan ibn Al-Shaykh Muhammad ibn `Abdul-Wahhab, the judge of Riyadh (may Allah be merciful with them).

3- Shaykh Sa`d ibn Hamad ibn `Atiq, the judge of Riyadh (may Allah be merciful with him).

4- Shaykh Hamad ibn Faris, the treasurer of Riyadh (may Allah be merciful with him).

5- Shaykh Sa`d Waqqas Al-Bukhary (a scholar from Makkah Al-Mukarramah [may Allah be merciful with him]). I learnt from him the science of Tajwid (the art of Qur'anic recitation) in 1355 A.H.

6- His Eminence, Shaykh Muhammad ibn Ibrahim ibn `Abdul-Latif Al Al-Shaykh (may Allah be merciful with him). I attended his class for about ten years and learnt from him all religious sciences from 1347 to 1357 A.H. Then, he proposed me for the position of judge.

(Part No : 1, Page No: 10)

May Allah give them the best and highest reward! May He be pleased and merciful with them all!

I occupied a number of positions:

1- Judge of the district of Al-Kharj area for a long time that lasted more than fourteen years from 1357-1371 A.H. I was appointed in the month of Jumada II in 1357 and stayed to the end of 1371 A.H.

2- Teaching the sciences of Fiqh (Islamic jurisprudence), Al-Tawhid (Islamic Creed of Monotheism) and the Hadith in the scientific institute of Riyadh in 1372 A.H., and the faculty of Shari`ah (Islamic Law) in Riyadh after it was established in 1373 A.H. I worked there for nine years until 1380 A.H.

3- In 1381 A.H., I was appointed as a deputy of the president of the Islamic University in Al-Madinah Al-Munawwarah. I occupied this post until 1390 A.H.

4- I occupied the post of the president of the Islamic university in 1390 A.H., after the death of the former president Shaykh Muhammad ibn Ibrahim Al Al-Shaykh (may Allah be merciful with Him) in the month of Ramadan, 1390. I remained in this position until 1395 A.H.

5- In 14/10/1395 A.H., a royal decree was issued assigning me in the position of General Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance. I stayed in this position until 1414 A.H.

6- In 20/1/1414 A.H., a royal decree was issued appointing me as the General Mufti of the Kingdom of Saudi Arabia and the President of the Council of Senior Scholars and the Chairman of the Departments of Scholarly Research and Ifta'. I am still in this position until now.

I ask Allah to help me and grant me success and right judgment.

In the present time, I also hold the membership of many scientific and Islamic councils including:

(Part No : 1, Page No: 11)

1- President of Council of Senior Scholars, Kingdom of Saudi Arabia.

2- President of the Permanent Committee for Scholarly Research and Ifta' in the council mentioned above.

3- Member and president of the Constitutional Council of the Muslim World League.

4- President of the International Supreme Council of Mosques.

5- President of Islamic Fiqh Academy in Makkah Al-Mukarramah, affiliated to the Muslim World League.

6- Member of the Supreme Council of the Islamic University of Al-Madinah Al-Munawwarah.

7- Member of the Higher Council of Islamic Da`wah in the Kingdom of Saudi Arabia.

As for my books, they include:

1- Al-Fawa'id Al-Jaliyyah fi Al-Mabahith Al-Fardiyyah (Concise Summary of Inheritance Issues).

2- Al-Tahqiq Wal-'Idah li-Kathir Min Masa'il Al-Hajj wal-`Umrah Wal-Ziyarah (Tawdih Al Manasik) "Clarification of many issues of Hajj, `Umrah (minor Pilgrimage) and Visit (to the grave of the Prophet, peace be upon him).

3- Al-Tahdhir Min Al-Bida` (Warning against Religious Innovations). It contains four useful articles: the ruling on celebrating the Prophet's birthday, night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven), and the night of the 15th of Sha`ban, and the refutation of the false dream of the servant of the Prophet's room who is called Shaykh Ahmad.

4- Two concise treatises on Zakah (obligatory charity) and Sawm (Fasting).

5- Al-'Aqidah Al-Sahihah Wa-ma-Yudadduha (Authentic Creed and Invalidators of Islam).

6- Wujub Al-'Amal bi Sunnat Al-Rasul Sallah Allah 'Alaihi wa Sallam wa Kufr Man Ankaraha (The necessity of acting according to the Sunnah of Allah's Messenger [peace be upon him] and deeming those who deny it as disbelievers).

7- Da`wah ila Allah wa Akhlaaq Al-Du`ah (Calling people to Allah and the manners of the callers).

8- Wujub Tahkim Shar` Allah (The obligation of Judging according to Allah's Law and abandoning its contraries).

9- Hukm Al-Sufur wa Al-Hijab wa Nikah Al-Shighar (Unveiling, veiling, and Shighar marriage [exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom]).

10- Naqd Al-Qawmiyah Al-'Arabiyah (Criticizing the Arab Nationalism).

11- Al-Jawab Al-Mufid fi Hukm Al-Taswir (The useful answer concerning the ruling on Photography).

12- Shaykh Muhammad ibn `Abdul-Wahhab **(His Da`wah and Biography).**

13- Three treatises on Salah (Prayer): 1- The Manner of the Salah of the Prophet (peace be upon him). 2- The Obligation of Congregational Salah. 3- Where should the person praying place his hand after rising from Ruku` (bowing).

14- Hukm Al-Islam fi man Ta`ana fi Al-Qur'an aw fi Rsul Allah Sallah Allah 'Alaihi wa Sallama (The ruling of Islam on whoever discredits the Qur'an or the Messenger of Allah [peace be upon him]).

15- Hashiyah Mufidah 'ala Fath Al-Bari (A useful commentary on Fath Al-Bari); I continued it to the book of Hajj.

16- Treatise on the textual and rational proofs of the rotation of the sun and the motionlessness of the earth and the possibility of ascension to other planets.

17- Iqam at Al-Barahin 'ala Hukm man Istaghatha bi Ghair Allah aw Saddaqa Al-Kahana wal 'Arrafin (Establishing the proofs of the ruling on those who seek help from other than Allah or believe the soothsayers and fortunetellers).

18- Al-Jihad fi Sabil Allah (Striving in the Cause of Allah).

19- Al-Durus Al-Muhimmah li 'Ammat Al-Ummah (Important lessons for the common public of Islamic nation).

20- Fatawa Tata'alaq bi Ahkam Al-Hajj wal 'Umrah wal Ziyarah (Fatwas related to the rulings on Hajj, Umrah and visiting the grave of the Prophet [peace be upon him]).

21- Wujub Lizum Al-Sunnah wa Al-Hazar min Al-Bid`ah (Obligation of adherence to Sunnah and warning against innovation in religion).

(Part No : 1, Page No: 13)

Sound `Aqidah (Creed) and its contrast

All Praise is due to Allah, peace and blessings be upon the last Prophet, his family and Companions.

Since sound `Aqidah is the main origin of Islam and the basis of the Religion, I found it suitable to make it the topic of this lecture. It is well-established by textual proofs from the Qur'an and the Sunnah that the actions and sayings of a human being are only valid and accepted when they are based on sound `Aqidah. If the `Aqidah is not sound, all actions and sayings are void as Allah (Exalted be He) says: ﴿ And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers. ﴾ **Allah (Exalted be He) says:** ﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾

There are numerous Ayahs (Qur'anic verses) on this meaning. The clear Book of Allah and the Sunnah of the Prophet (peace be upon him) indicated that sound `Aqidah is to believe in Allah, His angels, (Divine) Books, His Messengers, the Hereafter and in Al-Qadr (Divine Decree) its good and evil. These six matters are the sound bases of `Aqidah with which the Book of Allah was revealed and with which his Messenger Muhammad (peace be upon him) was sent. As a result of belief in these bases, one must believe in other things of Ghayb (unseen) that Allah and His Messenger told. There are so many proofs of the Book of Allah and the Sunnah of the Prophet emphasizing these six bases such as Allah's saying: ﴿ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets ﴾

(Part No : 1, Page No: 14)

Allah also says: ﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" ﴾ **Allah (Glorified be He) also says:** ﴿ O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. ﴾ **Allah also says:** ﴿ Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. ﴾

As for the authentic Hadiths proving these basics, they are numerous. For example, the famous Sahih (authentic) Hadith which isrelated by Muslim **in his Sahih (book of authentic Hadiths)from the Hadith of Amir Al-Mu'minin (Commander of the Believers),** `Umar Ibn Al-Khattab **(may Allah be pleased with him):** ﴿ Jabriel asked the Prophet (peace be upon him) about Iman and he replied: That you affirm your faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil... ﴾ **The Hadith was compiled by Al-Bukhari and Muslimwith a slight difference in the narration from the way of** Abu Hurayrah. **It is upon these matters that other obligations of faith that a Muslim must believe in follow regarding the rights of Allah, the Last Day, and the like matters of Ghayb (the Unseen).**

Believing in Allah is to believe that He is the true God who is worthy of worship without associating others with Him, because He is the Creator, the Benevolent, the Sustainer, the All-Knowing of people's secrets and what they have made public and the Able to reward the good doers and to punish the wrong doers and for this worship, Allah has created both human and jinn (creatures created from fire) and commanded them to stick to it as He says: ﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾﴿ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴾﴿ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴾ **Allah (Exalted be He) says:** ﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾﴿ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ﴾

(Part No : 1, Page No: 15)

Allah has sent the messengers and revealed the Divine Books to explain this truth, call people to it and warn people against the opposite. Allah (may He be Praised) says: ﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾ **Allah (Exalted be He) says:** ﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾ **and He says:** ﴿ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all

things). ﴾ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ﴿**The reality of this act of worship is: to single out Allah in worship in all that people do such as supplication, fear, hope, prayer, fasting, slaughtering, vowing as well as other kinds of acts of worship submissively to Him, desiring and fearing Him with complete love to Him and submissiveness to His Greatness. Most Ayahs of the Qur'an were revealed in this regard. Allah (Exalted be He) says:**﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿**and His saying:**﴾ And your Lord has decreed that you worship none but Him. ﴿**and His saying:**﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿**It is related in "Sahih Al-Bukhari" and "Sahih Muslim"from** Mu`adh **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴾ The right of Allah over His slaves is that they should worship Him and not associate anything with Him. ﴿

From the basis of faith is to believe in the five pillars of Islam that Allah has ordained and imposed on His servants which are: The testimony of La Ilaha Illa Allah (There is no god but Allah) and Muhammad is the Messenger of Allah, performance of Salah (prayers), paying Zakah (obligatory charity), fasting during Ramadan and performing Hajj (pilgrimage) to the sacred House of Allah for those who can afford it as well as

sticking to the ordinances which are set by the Shari`ah (Islamic law). The most important pillar is the testimony that there is no God but Allah and Muhammad is the Messenger of Allah. The testimony that there is no God but Allah demands: to sincerely worship Allah alone and negate any kind of worship to others and this is the meaning of no God but Allah, that no one is worthy of worship but Allah. So anyone that is worshiped other than Allah such as humans, kings, jinn or others, they are all worshiped falsely because the Only One Who is worthy of worship is Allah Alone as Allah (Exalted be He) says:﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿**We have mentioned earlier that Allah (may He be Praised) created humans and jinn for this reason and commanded them to worship Him and sent messengers and revealed the Divine Books to them. So consider this well in order to know the volume of ignorance, which many people have fallen into by neglecting this pillar to the extent that they worship others along with Allah and give His sole right to others, so Allah is the Only Helper.**

From the basis of belief in Allah is to believe that He is the Creator of the world, the Manager of their affairs, and their Controller by His Knowledge and Ability. He is the Owner of the world, the Hereafter, and the Lord of the worlds. There is no Creator or Lord but He. He sent His messengers and revealed the Divine Books to amend the affairs of His servants and to call them to Salvation and uprightness in this life and the one to come. There is no partner with Him in worship, Allah says:﴾ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ﴿**He also says:**﴾ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)! ﴿

Also from the basics of faith is to believe in the Best Names of Allah and His high qualities which are mentioned in the Noble Qur'an and are authentically reported from the Prophet (peace be upon him) without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). It must be taken for granted without Takyif along with believing in these great meanings, which are the attributes of Allah. We must describe Him properly without likening Him to any of His creatures as He says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿**Allah (Glorified and Exalted be He) says:**﴾ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴿**This is the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) of the Prophet's Companions and those who followed them in righteousness. It is reported by Imam** Abu Al-Hasan Al-Ash`ary **(may Allah be merciful with him) in His Book: (Al-Maqalat) reported from the people of the Hadith and Ahl-ul-Sunnah and narrated by other scholars and believers.**

Al-Awza`y **(may Allah be merciful with him) said:** Al-Zuhry and Makhul **were asked about Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes), they said: Believe in them as they are.** Al-Walid ibn Muslim **(may Allah be merciful with him) said:** Malik, Al-Awza`y, Al-Layth ibn Sa`d and Sufyan Al-Thawry **(May Allah be Merciful with them) were asked about Allah's Attributes and they all said: Believe in them as they are without Takyif.** Al-Awza`y **(may Allah be merciful with him) said: When there were many Followers among us, we used to say: Allah is on His Throne and we believe in the Hadiths of Attributes which were reported in the Sunnah. When** Rabi`ah ibn Abu `Abdul-Rahman, **the teacher of** Malik **(May Allah be Merciful with him) was asked about Istwa', he said: Istiwa' (Allah's rising over the Throne in a manner that befits Him) is not unknown and Kayf (mode of doing it) is not perceived. Allah sent down the message, the Prophet conveyed the message and we have to believe in it. When Imam** Malik **(may Allah be merciful with him) was asked about this, he said: Istiwa' (Allah's rising over the Throne in a manner that befits Him)**

is well-known, Kayf is unknown, believing in it is obligatory, and asking about it is Bid`ah (innovation in religion) then he said to the questioner I see an evil person and commanded him to be taken out. The same meaning was reported from Um

Salamah, the mother of the believers (may Allah be pleased with him). Imam Abu `Abdul-Rahman `Abdullah ibn Al-Mubarak (May Allah be Merciful with him) said: We believe that our Lord (may He be Praised) is above His heavens and over His Throne and creation. The words of the Imams in this regard are numerous and can not all be mentioned in this lecture. He who wants to read about this should refer to what the the people of the Sunnah narrated in this regard such as the book (of Sunnah) by `Abdullah ibn Imam Ahmad and Tawhid (monotheism) by Imam Muhammad ibn Khuzaymah, and the book (of Sunnah) by Abu Al-Qasim Al-Lalika'y Al-Tabary, and the book (of Sunnah) by Abu Bakr ibn Abu `Asim, and the letter of Shaykh-ul-Islam Ibn Taymiyah to the people of Hamah which was a great and beneficial answer in which he explained the `Aqidah of Ahl-ul-Sunnah and reported many of their talks and textual and rational proofs on the validity of the view of Ahl-ul-Sunnah and the invalidity of the view of their opponents as well as his message which is called (Al-Tadmuriyyah) in which he elaborated and explained the `Aqidah of Ahl-ul-Sunnah by the textual and rational evidences and refuted the pleas of the opponents in order to show the truth. He refutes the error in which the people of knowledge fell out of their good intention and their wish to know the truth. All the people, who disagreed with Ahl-ul-Sunnah in what they believe concerning the Names and Attributes of Allah contradicted the textual and rational evidences. Open contradiction in what they prove or negate is evident.

Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) acknowledge all that is mentioned affirmatively by Allah in His book and by the Prophet (peace be upon him) in his Sunnah (whatever is reported from the Prophet). They affirm His attributes without Tamthil (likening Allah's Attributes to those of His Creation) or Ta`til (denial of Allah's Attributes). They thus escaped contradictions and acted upon all the relevant evidences. This is the way of Allah as manifested in those who followed the truth brought by His Messengers and were sincere in seeking Allah's success to reach the truth and have the incontrovertible evidence. Allah (Exalted be He) states:﴾ Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. ﴿Allah (Glorified be He) also says:﴾ And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. ﴿

(Part No : 1, Page No: 19)

In his Famous Book on Tafsir (explanation/exegesis of the meanings of the Qur'an), Al-Hafez Ibn Kathir (may Allah be merciful with him) comments on the following Ayah where Allah (Glorified and Exalted be He) says:﴾ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿He wrote a very good words in this place and it is useful to cite them: "People have many attitudes regarding the interpretation of this verse but citing them all is beyond the goal of this book, we just follow the way of the pious Salaf such as Malik, Al-Awza`i, Al-Thawri, Al-Layth ibn Sa`d, Al-Shafi`i, Ahmad, Ishaq ibn Rahawayh, and other Muslim Imams of the past and present; that is to accept and let the Ayah pass as it has come without Takyif (questioning Allah's Attributes), Tashbih (comparison), Ta`til or Ta'wil (allegorical interpretation). The literal outward meaning that comes to the minds of anthropomorphists (al-mushabbihin) is negated by Allah, for nothing created has any resemblance to Him; and He is the All-Hearer, the All-Seer. This is opinion of the leading scholars including Nu`aym Ibn Hammad Al-Khuza`y, the teacher of Al-Bukhary, who said: "Whoever compares Allah to His Creation or denies the attributes by which Allah has described Himself is regarded as Kafir (disbeliever). No Tashbih should be made for the attributes described by Allah or His Messenger. Whoever affirms what is mentioned in the expressed Ayahs and authentic Hadith in a way that befits the Magnificence of Allah and negates the possibility of any defects on the part of Allah follows the right path." End of the quote of Ibn Kathir (may Allah be merciful with him).

As for belief in the angels, it involves belief in them generally as well as specifically. A Muslim should believe that Allah created angels to obey Him and believe in the characteristics mentioned by Allah as follows:﴾ honoured slaves ﴿﴾ They speak not until He has spoken, and they act on His Command. ﴿﴾ He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ﴿There are different varieties of angels. Every angel has an assignment. There are angels in charge of carrying the Throne, in charge of Paradise and Hellfire, and in charge of recording servant's deeds. We must believe in the angels specifically those named by Allah and His Messenger such as Jibril (Gabriel), Mika'il (Michael), Malik who is in charge of Hellfire, and Israfil who is assigned to blow the horn.

(Part No : 1, Page No: 20)

They are mentioned in authentic Hadiths. It is authentically narrated from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) stated:﴾ Angels were created from light, jinns created from a smokeless flame of fire, and Adam was created from that which you have been told (i.e. sounding clay like the clay of pottery). ﴿(Related by Muslim in his Sahih)Moreover, belief in the divine Books is another crucial factor in the sound `Aqidah (creed). Muslims must generally believe in Allah's books revealed to His messengers and prophets to manifest and call to the truth. He (Exalted be He) states:﴾ Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ﴿Allah also says:﴾ Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. ﴿

We must believe in the Books specifically named by Allah such as the Tawrah (Torah), the Injil (Gospel), the Zabur (Book revealed to Prophet Dawud [David]), and finally the Qur'an. The Qur'an is the final, best, certified and powerful Book. Along with the authentic reports narrated from Prophet Muhammad (peace be upon him) who was sent to mankind and Jinn, the Qur'an must be followed and acted upon by all Muslims. Everything was clearly explained in the Qur'an which was revealed to heal what is in the hearts and to be a guidance and mercy for the believers. Allah (Exalted be He) states:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿Allah (Glorified be He) says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿Allah also says:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e.`Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿

(Part No : 1, Page No: 21)

There are many Ayahs to this effect. We must believe in messengers generally and specifically. Allah sent down messengers to His servants as bearers of glad tidings, warners, and callers to the truth. Whoever positively responds to their call will achieve felicity while those who refuse will be regretful. Prophet

Muhammad ibn Abdullah (peace be upon him) is their seal, as Allah (may He be Praised) states:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah also says:﴾ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. ﴿Allah also says:﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴿Every Muslim has to believe in the messengers that Allah named or authentically mentioned by the Prophet in his Hadith. Among these messengers are Nuh (Noah), Hud (Eber), Salih (Shaloh), Ibrahim (Abraham) and many others (Peace and blessings of Allah be upon them, their families and followers)!

As for belief in the Last Day, which entails belief in all the events that will happen after death and are affirmed by Allah and His Messenger (peace be upon him). Among these events are Fitnah (trial) and the torment or joy in the grave and the events that will occur on the Day of Resurrection, such as the reckoning, punishment and reward, the Scale, Sirat (the bridge over the Fire), the phenomenon when the pages are made public and one will be given his record in the right hand, the left hand or behind his back. It entails also belief in the Hawd (Prophet's lake in Paradise), Paradise, Hellfire, the believers' seeing and speaking to Allah (may He be Praised) and the other things mentioned in the Qur'an and Sunnah. Every Muslim has to believe in all these things as taught by Allah and His Messenger (peace be upon him).

With regard to belief in Predestination, it involves belief in four things:

First: Belief that Allah has known what happened and what will happen; the affairs, sustenance, the lifetime span, and deeds of everyone and that Allah's Knowledge encompasses all things.

He (may He be Praised) says:﴾ Verily, Allâh is the All-Knower of everything. ﴿Allah also says:﴾ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿

Second: The belief that Allah recorded everything He predestined, as He (may He be Praised) states:﴾ We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). ﴿Allah also says:﴾ and all things We have recorded with numbers (as a record) in a Clear Book. ﴿Allah also says:﴾ Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. ﴿

Third: You must believe in the Will of Allah. The belief that Whatever He wills, will be and that which He does not, will not be. Allah (may He be Praised) states:﴾ Verily, Allâh does what He wills. ﴿;Allah also says:﴾ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ﴿Allah (may he be Glorified) says:﴾ And you cannot will unless (it be) that Allâh wills - the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿

Fourth: You must believe that Allah created all things and that there is no Creator nor Lord except He. Allah (may He be Praised) states:﴾ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ﴿Allah also says:﴾ O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)? ﴿

According to Ahl-ul-Sunnah wal-Jama`ah,

belief in these four principals as a whole is included in the belief in predestination. However, those who are preoccupied with Bid`ah deny some of these aspects. Furthermore, belief in Allah involves believing that Iman (faith) includes words and deeds, increases by performing acts of obedience and decreases by committing sins. It is impermissible to declare a Muslim, who commits any sin other than Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) a disbeliever so long as he does not consider the act lawful. Examples of these sins include Zina (premarital sexual intercourse and/or adultery), robbery, Riba (usury/interest), intoxication, and disobedience to parents and other major sins. Allah (may He be Praised) states:﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿

It is authentically reported that the Prophet (peace be upon him) Allah will get out of Fire those whose heart has the least faith. Another aspect of belief in Allah is to love and hate according to Allah's pleasure, to have loyalty or enmity for the Sake of Allah. A believer should love and support other believers and resent and be opposed to disbelievers. The Sahabah (the Prophet's companions) topped the list of the believers among this nation. Hence, Ahl-ul-Sunnah wal-Jama`ah love, support, and hold that the Sahabah were the best of people after the prophets, as the Prophet (peace be upon him) stated:﴾ The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. ﴿(Agreed upon by Imams Al-Bukhari and Muslim). They also hold that Abu Bakr Al-Siddiq, `Umar Al-Faruq, `Uthman Dhu Al-Nurayn, and `Ali Al-Murtada (may Allah be pleased with all of them), the Ten Sahabah given the glad tidings of entering Paradise and the rest of Sahabah (may Allah be pleased with all of them) are respectively the elite of the generations of this nation. Ahl-ul-Sunnah wal-Jama`ah remain silent regarding the disputes that arose among the Sahabah knowing that they were Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings) who will be doubly rewarded if their view is true and receive only a single reward if their view is incorrect. Furthermore, they love and support the believing household of the Prophet (peace be upon him) and his wives, the Mothers of the Believers, hoping that Allah is pleased with them. On the other hand, they disavow the approach of Al-Rawafid (A deviant Islamic sect slandering the Companions and the wives of the Prophet) who hate and revile

the Sahabah and exceed the proper limits with Ahl-ul-Bayt (members of the Prophet's extended Muslim family) placing them in a higher rank than that which Allah has placed them. They also disavow the approach of Al-Nawasib (A deviant Islamic sect slandering `Aly ibn Abu-Talib and the family of the Prophet) who harm Ahl-ul-Bayt with words or action.

(Part No : 1, Page No: 24)

The correct `Aqidah with which the Messenger (peace be upon him) was sent down includes all that is mentioned in this brief speech. This is the `Aqidah of the Saved Sect, namely, Ahl-ul-Sunnah wal-Jama`ah. The Prophet (peace be upon him) stated:❨ A group of people from my Ummah will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established). ❩He (peace be upon him) also said:❨ The Jews split into seventy one sects, all of which are in Hellfire except one; the Christians split into seventy two sects, all of which are in Hellfire except one; and this Ummah will split into seventy three sects, all of which are in Hellfire except one. The Companions said: Which sect is that? He said: It is that sect following my example and that of my Companions." ❩Every Muslim is obliged to follow this `Aqidah and beware of those who oppose it.

There are numerous categories of those who reject and deviate from this `Aqidah (creed). They include, among others, those who worship idols, angels, Awliya' (pious people), Jinn (creatures created from fire), trees, and stones. These people have not followed the call of the Messengers of Allah; rather they stubbornly rejected their call. This is exactly what Quraysh and some other Arab tribes did with Prophet Muhammad (peace be upon him). They used to beseech their false gods to fulfill their needs, heal their sick, and grant them victory over their enemy. They would also offer sacrifices to them and make vows in their names. When the Messenger of Allah (peace be upon him) disapproved of their beliefs and called them to worship Allah Alone and not to associate others with Him in worship, they replied,﴾ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴿The Prophet (peace be upon him) continued calling them to worship Allah Alone, warning them against associating others with Him in worship, and explaining to them the reality of Islam. His efforts eventually paid off when they entered Allah's religion in crowds. Islam became superior to all religions due to the huge efforts made by the Messenger of Allah (peace be upon him), the Sahabah (Companions of the Prophet), and those who followed them in righteousness. The situation changed again after ignorance dominated and an overwhelming majority of people reverted to their foolish and ignorant practices such as excessive estimation of Prophets and the Awliya' supplicating and seeking help from them. This is in addition to all forms of Shirk (associating others with Allah in His Divinity or worship). They did not understand the meaning of Tawhid (monotheism) as the Arab disbelievers did. Allah is the One Whose help is to be sought!

(Part No : 1, Page No: 25)

These forms of Shirk are increasingly widespread among people in our present time due to ignorance and the long interval between the age of Prophethood and the present time.

The argument these people put forward is not different from that of their predecessors, namely:﴾ These are our intercessors with Allâh. ﴿and﴾ We worship them only that they may bring us near to Allâh. ﴿Allah refuted this false claim and made it clear to them that worshipping anything else other than Him is Shirk and disbelief. Allah (Exalted be He) says,﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴿Allah refutes their claims by His (Glorified be He) saying,﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴿In this Ayah (Qur'anic verse), Allah (Glorified be He) clearly indicates that worshipping Prophets, Awliya', and others besides Him is major Shirk (associating others with Allah in His Divinity or worship), even if those who commit it call it by other names. Allah (Exalted be He) says,﴾ And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." ﴿Allah (Glorified be He) refutes their claims saying,﴾ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿In this Ayah, therefore, Allah makes it crystal clear that the worship they offer to anyone other than Him, whether in the form of invocation, hope, fear, or otherwise, is disbelief. He also calls them liars when they claim that their false gods bring them closer to Allah.

There are a number of false ideologies in our present time that contradict the authentic belief with which the Messengers (peace be upon them) were sent. These false ideologies are like the beliefs of the followers of Marx, Lenin, and others who call to atheism and disbelief and who give their beliefs different names, such as socialism, communism, Ba`thism, etc.

(Part No : 1, Page No: 26)

Those atheists reject all religions and claim that there is no God and that life is only matter. They do not believe in the Last Day, Paradise, and Hell. Whoever studies their books will certainly notice their rejection of all religions. Undoubtedly, their ideology contradicts the true belief and those who follow these false ideologies will certainly bear the worst of consequences both in this world and in the Hereafter. Other beliefs which contradict true belief include the Sufis who believe that the so-called Awliya' are Allah's partners in His rule and disposition of the world's affairs. They give them names such as Qutb (Sufi title denoting a "Perfect Master"), Watad (a Sufi title), Ghawth (a Sufi title denoting a "source of succor"), as well as other names which they gave to their gods. Indeed, this is the worst form of Shirk with relation to Allah's Lordship; it is even far worse than the form of Shirk which was prevalent in Pre-Islamic Arabia. Indeed, the Arabs at that time associated partners with Allah only in worship not in His Lordship. They used to associate partners with Allah in the time of prosperity, however, in adversity they used to worship Allah alone. Allah (Glorified be He) says,﴾ And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others. ﴿

They used to believe in the Lordship of Allah alone. He (Glorified be He) says,﴾ And if you ask them who created them, they will surely say: "Allâh." ﴿and﴾ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴿In addition to many Ayahs to the same effect.

As for those who commit Shirk these days, they are worse than their predecessors for two reasons: **First:** Some of them associate partners with Allah in Lordship. **Second:** They commit Shirk in prosperity and adversity. This is quite obvious from their practices at the shrines of Al-Husayn, Al-Badawy, and other places in Egypt, the shrine of Al-`Aydarus in Aden, the shrine of Al-Hady in Yemen, the shrine of Ibn `Araby in Al-Sham (The Levant), the shrine of Al-Sheikh `Abdul-Qadir Al-Jilany in Iraq, This is in addition to other well-known shrines which the common people excessively revere and honor in a way befitting Allah (Glorified and Exalted be He) only.

There are only a few people who take great pains to remind these ignorant people of the reality of Tawhid (belief in the Oneness of Allah/ monotheism) with which Allah sent His Prophet Muhammad (Peace be upon him) as well as the previous Messengers (peace be upon them). Truly, we belong to Allah and to Him is the return. We ask Allah (Glorified be He) to guide them to the Truth and to help Muslim leaders combat and uproot this form of Shirk. He is All-Hearer, Ever Near (to all things).

Again, among the beliefs that contradict true belief with regard to the Names and Attributes of Allah are the beliefs held by Al-Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and their likes who denied Allah's Attributes. These sects completely deny Allah's Perfect Attributes. They give Him attributes of inanimate beings. Far is He above what they ascribe to Him! Other sects such as Al-Asha`irah (a Muslim group that bases its creedal issues on logic) deny some of the Attributes while confirming others, thus contradicting clear logical as well as textual evidence. However, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) confirmed all the Names and Attributes that Allah has confirmed for Himself in the Qur'an or through His Messenger Muhammad (peace be upon him). They set Him far above His creation, as there is no one who resembles Him in anything. They refer to all proofs in the Qur'an and the Sunnah without twisting the meaning thereof in the least. In this way, they avoided confusion into which others have fallen. This belief is the way to salvation and bliss in this world and in the Hereafter. It is the Straight Path followed by the Salaf (righteous predecessors) and the leaders of this Ummah (Nation). The condition of the present-day Muslims will not be rectified except by following the same path of the predecessors who adhered to the Qur'an and the Sunnah of His Messenger and shunned all that contradict them.

May Allah grant us success! He (Glorified be He) is Sufficient for us, and He is the Best Disposer of affairs (for us). There is neither might nor power except with Allah! Peace and blessings of Allah be upon His Servant and Messenger our Prophet Muhammad, his family, and his Companions!

(Part No : 1, Page No: 28)

Types of Tawhid

Praise be to Allah, the Lord of all the Worlds, and the good end will be for pious people. Peace and blessings be upon Allah's Servant, Messenger and Khalil (beloved Servant) and the one He trusted with His revelation and the best of His creatures our Prophet, Imam (leader), and Master Muhammad ibn Abdullah, upon his family, Companions and those who follow his path and are guided by his guidance until the Day of Judgment.

I thank Allah (Glorified and Exalted be He) for meeting Muslim brothers and dear sons. I ask Him (Glorified be He) to bless this meeting, purify our hearts and acts, and grant us good understanding of religion and steadiness on abiding by its rulings. May Allah improve the conditions of Muslims everywhere, entrust them to pious rulers, and reform their leaders. I also ask Him to increase the number of those who call to guidance amongst them, for He is All-Generous and Bountiful.

Afterwards, I would like to thank those who are in charge of this university - Um Al-Qura University - and of this summer center headed by the honorable brother his Eminence Professor: Rashid ibn Rajih, the Director of the University, for inviting me to this session. I ask Allah (Glorified be He) by His Beautiful Names and Attributes to guide us all to whatever includes our uprightness and happiness sooner and later.

Dear Muslim brothers and honorable audiences: We all heard what our student has recited of Surah Al-Hashr, we have heard noble Ayahs including an example and reminiscence, for Allah (Glorified and Exalted be He) says:﴾ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴿

(Part No : 1, Page No: 29)

Up to the end of the Surah. It is well-known that the entire Book of Allah (Glorified and Exalted be He) reminds of and call to every good. It reminds of the causes of safety and happiness and sets the lessons of encouragement and discouragement.

Thus, all Muslims should contemplate and understand it. They ought to recite it frequently to know the commands and prohibitions. A Mu'min (believer) becomes aware of Allah's rulings to abide by the commands and avoid prohibitions.

For Allah's Book includes light and guidance to every good and warning against every evil. It also includes the call to good morals and acts. It also warns against bad manners and actions. Allah (Glorified be He) says:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿That is to say the way and path which is most guided, up-righted, and reformed. Allah (Glorified be He) says:﴾ Say: "It is for those who believe, a guide and a healing." ﴿Allah also says:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿Allah also says:﴾ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ﴿Thus, Allah's Book includes guidance, light, example, and reminiscence.

Therefore, my advice to myself, all people, and whoever hears or is informed of my speech is to give much care to this great Book, for it is the most noble and honorable Book. It is the Last Book revealed from heaven. Whoever contemplates and understands it seeking to know guidance and truth will be granted success and guidance by Allah.

The most important thing comprised in this great Book is the declaration of Allah's Right over His Servants and vice versa. This is the main issue discussed in the Qur'an; declaring Allah's Right (Glorified be He) over His servants to be sincerely worshipped alone with devotion.

(Part No : 1, Page No: 30)

The Qur'an also warns against the major shirk (Associating others in worship with Allah), unforgiven sins, and other kinds of Kufr (disbelief) and deviation.

If a person will get no good of pondering on this Great Book but this necessary knowledge, it would be a great welfare and bounty. How then when it includes indication to every good and warns against every evil as mentioned above.

Then, next to the Qur'an, a person should care for the the Sunnah (whatever is reported from the Prophet), for it is the second source and the second revelation. It also includes the explanation of Allah's Book and the indication to whatever might be hidden of His Words (Glorified be He), for it interprets Allah's Book. He (Glorified and Exalted be He) says:﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴿Allah also says:﴾ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except

that you may explain clearly unto them those things in which they differ ❳The noble Qur'an was revealed to guide people to the welfare, direct them to the path of safety, and warn them against loss. Allah has ordained His Prophet (peace be upon him) to clarify for people what was revealed to them and to describe whatever was vague to them. Thus, he (peace be upon them) continued to call people, explain to them the instructions of Allah's Book and warn them against its prohibitions. However, the interval between the Prophet's mission and death was twenty three years, which were full of Da`wah (call to Allah), clarification, encouragement, and warning until he (peace be upon him) passed away.

My lecture to night discusses the most significant issue: the `Aqidah; Tawhid (belief in the Oneness of Allah/ monotheism), and its contrast.

Tawhid is the thing for which Allah had sent messengers, revealed the Books, and created man and Jinn (creatures created from fire). All other rulings come next to it. Allah (Glorified be He) says:❲ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❳This means to single Him out with worship.

(Part No : 1, Page No: 31)

They were not created Haphazardly to just eat, drink, live in palaces, dig rivers, plant trees, or any other worldly missions but they were created to worship their Lord, glorify Him, abide by His Commands, forbid His Prohibitions, apply His Hudud (pl. of Had; ordained punishment for violating Allah's Law), direct people to Him, and guide them to His Right (over them).

Allah created such bounties for them to utilize in obeying Him. He (Exalted be He) says:❲ He it is Who created for you all that is on earth. ❳He (Glorified be He) also says:❲ And has subjected to you all that is in the heavens and all that is in the earth ❳Thus, Allah (Glorified and Exalted be He) has sent down the rain, made the rivers flow, facilitated various kinds of provisions and bounties to support people in obeying Him, and to act as a source of supply to them during their lives, so as to establish the proof on them and block the way to excuses, Allah (Exalted be He) says:❲ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❳And❲ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."❳ Allah also says❲ And ask (O Muhammad صلى الله عليه وسلم) those of Our Messengers whom We sent before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?" ❳He (Glorified and Exalted be He) also says❲ And your Lord has decreed that you worship none but Him. ❳And in Surah Al-Fatihah❲ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ❳

In addition to other Ayahs (Qur'anic verse) indicating that He (Glorified be He) created human beings to worship Him alone, ordained them to do this, and sent down the messengers to call to this matter and clarify it to people.

(Part No : 1, Page No: 32)

Therefore, people of knowledge - being the successors of messengers - should clarify this great matter to people, for this should be the greatest requirement. Moreover, the utmost care should be given to it, for when a person converts to Islam, whatever comes after will be subsequent to it. If Tawhid were not pure, a Mukallaf (person meeting the conditions to be held legally accountable for their actions) would not benefit from his actions and sayings, Allah (Exalted be He) says:❲ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ❳Allah also says:❲ And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. ❳He also says:❲ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ❳There are so many Ayahs to the same effect.

This meaning is emphasized in the residence of the Prophet (peace be upon him) in Makkah for ten years calling people to worship Allah alone before even Salah and other acts of worship were prescribed, these ten years were rife with calling to Tawhid, abandoning Shirk, deserting idols, and clarifying that both Human and Jinn (creatures created from fire) should worship Allah alone and abandon shirk adopted by their parents and ancestors.

This is why Heracules the king of Rome had asked Abu Sufyan ibn Harb during the truce while he was amongst a group coming from Quraysh to trade in Palestine. This coincided with Heracules' advent to Al-Quds. So when he was informed about them, he ordered that they would be brought to him to ask them about what they knew about this Prophet whom he had heard of. This took place during the truce. However, This group was headed by Abu Sufyan ibn Harb. He asked them about him and his claim to be a Prophet?!

He then ordered that Abu Sufyan would be brought and seated in the front (Heracules). He commanded that his companions should be in the back and then he told his translator to tell them that he (Heracules) would ask him (Abu Sufyan) and if he lied they should tell him the truth.

Afterwards, he asked about the Prophet (peace be upon him) and other various things mentioned in Sahih Al-Bukhari and other books. He asked him about many issues including the essence of the Prophet's mission (peace be upon him).

(Part No : 1, Page No: 33)

They replied that he called them to worship Allah alone, abandon their fathers' religion, to offer Salah, be honest, maintain the ties of kinship, and be virtuous.

As then, he told them:" If he was like you said, then his rule would extend till Rome itself." This was what happened, for Allah had granted Muslims the rule over Al-Sham (the Levant), removed the Romans from their way, granted His prophet success, and supported his party.

What is meant here is that this origin is a great one but when people neglected it - except those to whom Allah has been merciful - they fell into major shirk. They claim to embrace Islam and disavow whoever deems the opposite, they fall into such shirk because of their ignorance of this significant origin, for they have taken their dead people as gods to be worshipped other than Allah; they circumambulate their graves, appeal to them, ask them to heal their patients, meet their needs, and provide them victory over their enemies. They come to say after that: This is not shirk. It is a sort of honoring the righteous and seeking their intercession before Allah. They also claim that a person should not invoke Allah directly but this should be done through the Awliya' (pious people) who act like mediators to the Lord, just as the ministers are to their kings, likening Allah to His Creatures, and worshipping them other than Him. May Allah save us!

This is attributable to ignorance and lack of knowledge of this great origin. Therefore, those who worship Al-Badawy, shaykh `Abdul-Qadir, Al-Husayn, and others are distressed for this reason. They have not recognized the truth of Tawhid, or the call of the messengers, and things have been dubious for them, leading them to fall into shirk and enjoying it. Not only that but they have also considered this to be a sort of piety and drawing closer to Allah and disavowed whoever denied their acts. It is rarely found a scholar who is conversant with thsi great great origin. Indeed, a person may be called a scholar while glorifying the graves, calling their inhabitants, appealing and vowing to them, etc.

As for the true scholars, those of Sunnah and Tawhid, they are inconsiderable in number.

(Part No : 1, Page No: 34)

Accordingly, it is the duty of the students at this university and all other Islamic universities to guard this origin and protect it well so that they can act as callers to guidance and promoters of the truth to explain to people the reality of the religion that Allah sent His Prophet (peace be upon him) and other messengers with.

This speech that I am delivering to you now is concerned with the types of Tawhid and shirk. For Tawhid means to profess the unity of Allah and admit that there is no other associate with him in His Lordship, Names, Attributes, Divinity, and Worship. He (Glorified and Exalted be He) is One even if people have not professed this. Thus, singling out Allah with worship is called Tawhid, for a servant will be worshipping Allah (Glorified and Exalted be He) alone when they believe in this and act accordingly devoting worship and call to Him (Glorified be He) alone. A true servant also believe that Allah is the Disposer of all affairs, the Creator of all creatures, the Owner of the Beautiful Names and Perfect Attributes, and that He is the Only One that has the right to be worshipped. .

In details, there are three categories of Tawhid (belief in the Oneness of Allah):

Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship); Tawhid-ul-Uluhiyyah (Oneness of Worship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes). Mushriks (ones who associates others with Allah in His Divinity or worship) did not deny Tawhid-ul-Rububiyyah, but this had not led them to embrace Islam because they did not dedicate the acts of worship exclusively to Allah. Also, they did admit Tawhid-ul-Uluhiyyah though they believed that Allah is the Creator, the Provider and their Lord. Having refused to dedicate worship to Allah Alone, the Prophet (peace be upon him) engaged in fighting them to enforce them to make worship exclusive to Allah Alone.

Tawhid-ul-Rububiyyah signifies the confirmation of the actions of Allah, His managing and disposing of the affairs of the universe. In other words, a person testifies that Allah is the Creator, the Provider, the Manager, and Disposer of all affairs. He gives and withholds; degrades and upgrades; honors and humiliates; gives life and causes death and over everything is Competent.

The Mushriks confirmed all these actions. Allah (may He be Praised) says:﴿ And if you ask them who created them, they will surely say: "Allâh." ﴾

(Part No : 1, Page No: 35)

He (may He be Praised) says:﴿ And if you (O Muhammad صلى الله عليه وسلم) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." ﴾He (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴾

These Ayahs (Qur'anic verses) show that they confirm such facts but this confirmation did not drive them to dedicate acts of worship exclusively to Allah (Glorified and Exalted be He). Instead, they set up rivals with Him and claimed that they were intercessors who will bring them closer to Allah. Allah (Exalted be He) says:﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴾Allah (may He be Praised) replied to them saying:﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴾Allah (may He be Praised) does not have a partner in the heavens or on earth; He is the One, the Sole, the Independent, and the Everlasting (Glorified and Exalted be He) Who is worthy of worship. Allah (Glorified and Exalted be He) says:﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾Also, He (may He be Praised) says:﴿ And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." ﴾It implies that they did not worship others with Allah because they cause harm or bring about benefit or because they create, provide, or dispose the affairs; they only worshipped others to bring them nearer to Allah and intercede with Him on their behalf. In the Ayah mentioned above in Surah (Qur'anic chapter) Yunus, they stated:﴿ These are our intercessors with Allâh. ﴾

(Part No : 1, Page No: 36)

Now, it becomes clear that the Mushriks did not believe that their deities bring about benefit or cause harm; give life or cause death; provide sustenance or withhold it. Rather, they worshipped them to act as intercessors on their behalf and bring them closer to Allah. Mushriks in the past did not worship Al-Lat, Al-`Uzza, Manat, Jesus, Mary or righteous people because they bring about benefit or cause harm but they worshipped them because they wish for their intercession and that they bring them near to Allah. Nevertheless, Allah described them with Shirk (associating others with Allah in His Divinity or worship) in His saying:﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴾The Ayah of Surah Al-Zumar reads:﴿ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾He called them disbelievers and liars when they claimed that they worship them only that they may bring them near to Allah. Allah stated that they are liars in the claim that their deities bring them near to Allah, and judged them as disbelievers as they dedicate acts of worship, such as slaughtering animals, making vows, seeking relief and the like to them.

The Prophet (peace be upon him) invited them for ten years saying:﴿ O people, say: "There is no one has the right to be worshipped but Allah," to prosper. ﴾Most of them turned away from him, except a few, and concluded to kill him. Allah saved him from their evil plots and he (peace be upon him) migrated to Madinah where he established the Shari`ah (Islamic law) of Allah and called people to Him. His call was welcomed by Al-Ansar (may Allah be pleased with them) and they made Jihad with him in collaboration with Al-Muhajirun who migrated from Quraysh and elsewhere until Allah made his religion prevail and His Word reign supreme, while humiliating the disbelievers.

Tawhid-ul-Rububiyyah is the category that the Mushriks confirmed i.e. belief in the Oneness of Allah's actions including creation, providing sustenance, planning, giving life, causing death, and other actions as stated above.

This category of Tawhid stands as refuting evidence against them and their rejection of dedicating worship solely to Allah since the former necessitates and testifies to the latter.

(Part No : 1, Page No: 37)

Therefore, Allah made their confirmation of that category refuting evidence against them saying:﴾ Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴿In the other Ayahs, Allah condemned them that they did not reflect or receive reminders.

Whoever deeply contemplates Tawhid-ul-Rububiyyah that they confirmed will conclude that the One Who has such qualities is surely the One Worthy of worship as long as He is the Creator, the Provider, and the One Who gives life, causes death, gives, withholds and disposes the affairs. Knowing that Allah is the Omniscient and the Omnipotent, how can a person dedicate his worship to anyone other than Him? How can a person hope for reward or fear from anyone other than Him? But the disbelievers do not understand.﴾ Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers! ﴿Allah spoke about the hypocrites saying:﴾ They are deaf, dumb, and blind, so they return not (to the Right Path). ﴿Allah (may He be Praised) says about those who followed the same way:﴾ And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ﴿Those people are verily heedless. They are even more astray than cattle as Allah described them in clear Ayahs and proofs, but they did not understand or heed them. They persisted in their Kufr (disbelief) and error and fought him in the battle of Badr, Uhud, and the Trench or the Confederates. They did not benefit from the clear Ayahs or give up their heedlessness and rejection. To Allah (Glorified and Exalted be He) belongs the Utmost Wisdom and Incontrovertible Evidence.

Later, Allah (may He be Praised) made His Prophet triumphant, supported His religion, and defeated the enemies, so the Prophet (peace be upon him) invaded them on the day of

(Part No : 1, Page No: 38)

of Opening of Makkah. Allah gave him victory and made him conquer their lands after which people embraced Islam in multitude. At this point, Allah's Messenger announced Tawhid-ul-Uluhiyyah that people accepted and adopted the truth. Then Hawazin and the people of Al-Ta'if resisted him but Allah made him prevail over them and shattered their unity. Moreover, the Prophet (peace be upon him) seized their women, children, and properties and rewarded His Prophet (peace be upon him) and His believing slaves with the good end and victory -all praise be to Allah.

The second category is Tawhid-ul-Asma' wal-Sifat, which also pertains to Tawhid-ul-Rububiyyah. The Mushriks confirmed and grasped this category since Tawhid-ul-Rububiyyah necessitates it. In other words, the One Who is the Creator, the Provider of sustenance, and the Proprietor of everything inevitably deserves all the Beautiful Names and Perfect Attributes. He is Perfect in His Being, Names, Attributes and Actions - He has no partner or equal and no vision can grasp Him and He is All Hearer, All Knower. Allah (may He be Praised) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿He (Glorified and Exalted be He) also says:﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿Disbelievers know their Lord by his Names and Attributes. Some of them haughtily denied the Name of Al-Rahman (the Most Gracious), so that Allah (may He be Praised) belied them saying:﴾ Thus have We sent you (O Muhammad صلى الله عليه و سلم) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." ﴿

The third category is believing in the Oneness of Allah's worship, which implies the meaning of "La Ilah Illa Allah." It means none is truly worthy of worship but Allah. This tenet negates all forms of worship from anyone and affirms them to Allah Alone (Glorified and Exalted be He).

It is the foundation and essence of Islam to which the Prophet (peace be upon him) called his people and his uncle Abu Talib, who refused to embrace Islam and died believing in the religion of his people.

(Part No : 1, Page No: 39)

Allah expounded the meaning of this tenet in various parts of the Qur'an. For instance, Allah (may He be Praised) says:﴾ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴿He (Glorified and Exalted be He) also says:﴾ And your Lord has decreed that you worship none but Him. ﴿He (Exalted be He) says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿He says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿There are many Ayahs to that effect and all of them explain the meaning of this word emphasizing the invalidity of worshipping anyone other than Allah and confirming that worship is only to Allah Alone (Glorified and Exalted be He). In Surah Al-Hajj, Allah (may He be Praised) says:﴾ That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the

polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great. ﴾In Surah Luqman, He also says:﴿ That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. ﴾

Allah (Glorified and Exalted be He) is the Truth and to him belongs the Word of Truth. His Worship is the true one; worshipping others is not. A Muslim should seek relief from Allah Alone, make vows for Him, put his trust in Him, ask Him for recovery, circumambulate His Ancient House and so on. Allah is the Truth and His religion is the truth as well. A person who perfectly comprehends and maintains such three categories of Tawhid and applies their meanings will realize that Allah, indeed, is the One Who is worthy of worship Alone, and nobody else. Also, a person who neglects one of them has neglected them all. This is because the three categories are totally inseparable. A person is not deemed Muslim until he believes in them altogether. Whoever denies the Names and Attributes of Allah believes in no religion; whoever claims another partner disposing the affairs of the universe with Allah is a disbeliever and Mushrik (one who associates others with Allah in His Divinity or worship) in the Lordship of Allah according to the Ijma` (consensus) of scholars.

(Part No : 1, Page No: 40)

Whoever confirms both Tawhid-ul-Rububiyyah and Tawhid-ul-Asma' wal-Sifat but does not worship Allah Alone, associating with Him others like a shaykh, a prophet, an angel, a jinni, a star, an idol or the like, commits Shirk and disbelieves in Allah (may He be Praised). Tawhid-ul-Rububiyyah and Tawhid-ul-Asma' wal-Sifat will not avail him until he believes in the third category, i.e. he must believe that Allah is the Creator, the Provider of sustenance and the Controller of all affairs. In the meantime, he must confirm what the polytheists did not believe in and must believe that Allah (may He be Praised) incomparably possesses the Beautiful Names and Attributes with no partner. Allah (Glorified and Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾He (may He be Praised) also says:﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾Allah (Glorified and Exalted be He) says:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾

The third category, which is belief in the Oneness of the worship of Allah, symbolizes the meaning of La illaha illa Allah. It is the basic principle of the prophets' mission, because the Mushriks did not deny the other two categories of Tawhid as stated above. They denied the Oneness of Allah's worship. Therefore, when the Prophet (peace be upon him) asked them to say La ilaha illa Allah, they said:﴿ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴾They also said:﴿ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴾Before that, Allah (may He be Praised) says about them:﴿ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴾﴿ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴾Allah belied their claims saying:﴿ Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism). ﴾

It is Oneness of Allah's Worship that the earlier polytheists denied and the current polytheists deny and disbelieve in. They worship others along with Allah, such as

(Part No : 1, Page No: 41)

trees, stones, idols, and pious and righteous people. They even seek relief from them, make vows for them, slaughter animals in their names along with the evil acts that worshippers of the graves, idols, stones and the like practice. By doing so, they are Mushriks and disbelievers. Their sins will not be forgiven, if they die in such a state. Allah (may He be Praised) says:﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾He (may He be Praised) says:﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾He (may He be Praised) says:﴿ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴾

A Muslim must fulfill this kind of Tawhid and dedicate his worship to Allah Alone, associating no partner with Him. He must keep steadfast on and call to that making it the basis for his loyalty and animosity towards others. People commit Shirk due to ignorance and misunderstanding of this Tawhid and think that they are guided. Allah (Glorified and Exalted be He) relates this saying:﴿ surely they took the Shayâtîn (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided. ﴾He also says regarding the Christians and those who are like them:﴿ Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds? ﴾﴿ "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. ﴾Due to his ignorance and collapse of his heart, the disbeliever falsely thinks he is doing righteousness while in fact he worships, supplicates to, seeks relief from, slaughters animals and makes vows for people other than Allah. Allah (Glorified and Exalted be He) speaks about them, saying:﴿ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴾He (Glorified and Exalted be He) also says:﴿ And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not ﴾Thus, it is obligatory on

(Part No : 1, Page No: 42)

the scholars and seekers of knowledge to give much care to such kind of Tawhid, because many people are

ignorant of it. Hence, they commit acts that contradict it.

Praise be to Allah, the other two categories are very clear. However, many people become dubious about the Oneness of Allah's Worship due to the great deal of doubts that enemies of Allah cast on people. Nevertheless, it is also clear for those whom Allah endowed with insight, because they are baseless false claims.

The truth is unquestionably obvious; it is obligatory to dedicate acts of worship to Allah Alone, and nobody else. Allah (Glorified and Exalted be He) says:﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿He (may He be Praised and Glorified) says:﴾ so invoke not anyone along with Allâh. ﴿He (may He be Praised) also says:﴾ "And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)." ﴿Allah (Exalted be He) says:﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿He (may He be Praised) says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿There are numerous Ayahs stressing the obligation of being sincere to Allah Alone in worship and that dedicating worship to anyone other than Allah is Shirk and Kufr. Also, if anyone believes that a human being or an inanimate object may be worshipped, he will be a disbeliever even if he himself does not worship it. Likewise, if he believes that an idol, Gabriel, the Prophet Muhammad (peace be upon him), Shaykh, `Abdul-Qadir Al-Jilany, Al-Badawy , Al-Husayn or `Aly ibn Abu Talib - if he believes that

(Part No : 1, Page No: 43)

any of them is worthy of worship or that there is no harm in supplicating or seeking relief from any of them along with Allah, he will be disbeliever even if he does not commit any sin.

If a person believes that they know the Ghayb (the Unseen) or dispose the affairs of the universe, he will be a disbeliever according to all scholars. The case becomes more serious if he supplicates them apart from Allah or seeks relief from them or makes a vow for them, he will be committing major Shirk (associating others with Allah in His Divinity or worship).

The same ruling applies to a person who prostrates, offers Salah (prayer), or observes Sawm (fasting) for their sake. We implore Allah to grant us safety from that.

Shirk (associating others with Allah in His Divinity or worship) is the opposite of Tawhid (belief in the Oneness of Allah/monotheism). Shirk is of three kinds, but actually it is of two kinds: Major Shirk and Minor Shirk.

Major Shirk: It involves the devotion of all or some acts of `Ibadah (worship) to anyone or anything other than Allah. It also involves abstinence from performing some of the Ma`lum minad-din biddarurah (necessarily known religious principles) ordained by Allah, such as offering Salah (Prayer) and observing Sawm (Fast) in Ramadan, or denial of some matters prohibited by Allah, which fall under the Ma`lum minad-din biddarurah, such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant) and the like. It may involve obedience to a human in violating the Commands of the Creator and deeming this violation as Halal (lawful), or obeying any man or woman, whether a president, a minister, a scientist or others, in opposing the Religion of Allah (Glorified and Exalted be He). Certainly, everything that involves devoting any part of worship to anyone other than Allah, such as supplicating to Awliya' (pious people), seeking their assistance or making vows to them, or involves deeming lawful what Allah has prohibited or annulling what Allah has ordained such as believing that Salah, Sawm, Hajj in spite of capability to perform it, or Zakah (obligatory charity) are not obligatory or absolutely impermissible, all this constitutes Major Kufr (disbelief) and Major Shirk, because this is a sort of contradicting Allah and His Messenger (peace be upon him).

Consequently, whoever deems lawful what Allah has prohibited from the Ma`lum minad-din biddarurah such as Zina, Khamr and undutifulness to parents or believes in the permissibility of banditry, sodomy, Riba (usury/interest) or the like of the acts that are well-known to be prohibited by authority of the Nas (Islamic text from the Qur'an or the Sunnah) and Ijma` (consensus of scholars) is unanimously a Kafir (disbeliever)

(Part No : 1, Page No: 44)

- may Allah safeguard us - and will come under the same ruling as those who commit acts of Major Shirk.

The same ruling applies to anyone who mocks and ridicules religion, they will be guilty of major Kufr (disbelief), as Allah (Glorified and Exalted be He) says:﴾ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿The same applies to making little of any matter glorified by Allah out of contempt and disdain, such as irreverence to the Mus-haf (Qur'an-book), urinating over it, stepping on it, sitting on it or the like; the doer of this is a Kafir (disbeliever) by Ijma`, because by doing so they belittle and disdain Allah Himself (Glorified be He). The Qur'an is the Word of Allah (Exalted be He). Anyone who belittles the Qur'an is belittling Allah (Glorified and Exalted be He). Scholars have explained such issues under the chapter of "The Ruling on the Murtad (apostate from Islam)". In each of the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly) they conducted a chapter called "Chapter of the Ruling on the Murtad", in which they explained all types of Kufr (disbelief) and Dalal (deviation from what is right). It is actually a noteworthy chapter, especially in this time where many types of Riddah (apostasy) have spread out and many people are confused about such matters. Therefore, if someone pays due attention to this chapter, they will know the nullifiers of Islam, acts leading to Riddah and types of Kufr and Dalal.

The other type: Minor Shirk are the acts established by the Islamic texts of Qur'an and Sunnah as falling under the term "Shirk", but still they do not tantamount to major Shirk. They are called minor Shirk, such as Riya' (doing good deeds for show) and seeking reputation, as when reciting the Qur'an, offering Salah or calling to the Path of Allah and the like for the sake of showing off. It is authentically reported that the Prophet (peace be upon him) said,﴾ "The thing that I fear most for you is minor Shirk." They said, "O Messenger of Allah! What is minor Shirk?" He said, "Riya'. Truly, Allah (may He be Blessed and Exalted) shall say on the Day the servants shall be recompensed for their deeds, 'Go to those for whom you were showing off with your deeds in worldly life and see if you can find with them recompense.'" ﴿(Related by Imam Ahmad with authentic Isnad [chain of narrators]on the authority of Mahmud ibn Labid Al-Ashhaly Al-Ansary [may Allah be pleased with him])It was also narrated by Al-Tabarany, Al-Baihaqy and some other narrators as Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) on the authority of Mahmud, who was previously mentioned. This narrator, Mahmud, was a young Sahaby (Companion of the Prophet) who did not hear any Hadith from the Prophet (peace be upon him). But the Hadith Mursal narrated by the Sahabah (Companions of the Prophet) are Sahih (authentic) and used as evidence by the scholars and some scholars reported this as a consensus.

(Part No : 1, Page No: 45)

An example for that kind of Shirk is when a Servant (of Allah) says, "What Allah wills and so-and-so wills", "Were it not for Allah and so-and-so", or "This is from Allah and so-and-so".

All this is considered minor Shirk according to the Hadithnarrated by Abu Dawud, with an authentic Isnad, from Hudhayfah (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "Do not say, 'What Allah wills and so-and-so wills,' but say, 'What Allah wills, then afterwards what so-and-so wills.'" ﴿

This includes also the Hadithnarrated by Al-Nasa'y from Qutailah that﴾ "A Jew came to the Prophet (peace be upon him) and said, 'You commit Shirk, as you say, 'What Allah wills and what you will.' You also say, 'By the Ka`bah (when you swear).' Therefore, the Prophet (peace be upon him) ordered them, whenever they needed to swear, to say, 'By the Lord of the Ka`bah' and to say, 'What Allah wills, then afterwards what you will.'" ﴿According toanother report by Al-Nasa'y on the authority of Ibn

`Abbas (may Allah be pleased with them both) that A man once said to the Prophet (peace be upon him), "O Messenger of Allah! Whatever Allah wills and you will." He (peace be upon him) said, "Have you made me an equal to Allah! It is whatever Allah alone wills." Included also is the authentically reported interpretation of Ibn `Abbas (may Allah be pleased with them both) for the Saying of Allah (Exalted be He), Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). in which he (Ibn `Abbas) said: "Shirk in this Ummah (nation based on one creed) is more subtle than the creeping of ants on a black rock in the darkness of night. One falls into it by saying, 'By Allah and by your life, O so-and-so, and by my life.' Also, when one says, 'Had it not been for the dog, the thieves would have attacked us,' or when one says, 'Had it not been for ducks in the house, the thieves would have entered.' Moreover, when one says, 'What Allah wills and you will' and 'Had it not been for the Help of Allah and the help of so-and-so.' So do not mention so-and-so with Allah, because all these sayings include Shirk." (Related by Ibn Abu Hatim with an authentic Isnad)

Such sayings and the like fall under minor Shirk, which also includes swearing by anyone or anything other than Allah such as swearing by the Ka`bah, the Prophets, Amanah (honesty), the life of so-and-so, the honor of so-and-so and others. All these are acts of minor Shirk, based on theHadith authentically reported in the Musnad (Hadith compilation)with an authentic Isnad on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Anyone who swears by other than Allah has committed Shirk (associated others with Allah in His Divinity or in worship)." It was narrated by Imam Ahmad, Abu Dawud and At-Tirmidhy (may Allah be merciful to them) with an authentic Isnad from Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, "Anyone who swears by other than Allah has committed Kufr (disbelief) or Shirk (associated others with Allah in His Divinity or in worship)."

The narrator might be doubtful about the exact letter, whether it was "or" or "and"; it might be also that "or" is with the meaning of "and", so the meaning will be "has committed Kufr and Shirk". In this respect, we mention the Hadithnarrated by the Two Shaykhs (i.e. Al-Bukhari and Muslim)from `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Anyone who has to take an oath should swear by Allah or else remain silent." There are many Hadiths in this respect.

These are some types of minor Shirk, but they may involve major Shirk depending on the intention of the one who swears. If the one who swears by the Prophet, Al-Badawy or shaykh so-and-so, intends to equates him with Allah, invokes him besides Allah, believes that he has any power in this universe as Allah or the like, then such acts and `Aqidah (creed) of theirs are major Shirk. If someone swears by anything other than Allah and does not have such intentions and beliefs, but they say it out of habit, with no such intentions, this will be considered minor Shirk.

There is another kind of Skirk called Shirk Khafy (hidden Shirk). Some scholars classed it as the third type of Shirk giving evidence to support it from the Hadith narrated by Abu Sa`id Al-Khudry that the Prophet (peace be upon him) said, "Should I not inform you of what I fear more for you than Al-Masih-ul-Dajjal (the Antichrist)?" The people said, "Yes, O Messenger of Allah." He (peace be upon him) said, "It is the hidden Shirk; a person stands up in Salah (Prayer) and tries to make it perfect when he realizes that others are looking at him." (Related by Imam Ahmad)

As a matter of fact, this is not a third type but it falls under the minor Shirk. It may be hidden, because the intention lies within the heart just as described in the previous Hadith. Other examples, when someone recites Qur'an perfectly out of Riya', propagates virtue and prevents vice out of Riya', fights in the Cause of Allah out of Riya' or the like.

It may be considered hidden Shirk in terms of the legal ruling on some types of people like those mentioned in the previous Hadith of Ibn `Abbas (may Allah be pleased with them). The hidden Shirk can also be major Shirk even though it is hidden, such as the belief of hypocrites. They show off in front of people with their apparent deeds, yet they do not reveal their hidden Kufr (disbelief). This is clarified in the Saying of Allah (Exalted be He): Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. (They are) swaying between this and that, belonging neither to these nor to those

There are many Ayahs concerning their Kufr and Riya', may Allah safeguard us!

Accordingly, the hidden Shirk is related to the previous two types: major Shirk and minor Shirk, even if it is called "Khafy (hidden)", as Shirk can be hidden and can be obvious.

Shirk Jaly (obvious Shirk) is manifested in: invoking the dead, seeking their help, vowing for them and the like.

Shirk Khafy is: what remains hidden in the hearts of the hypocrites who offer Salah along with people and observe Sawm with people, while inwardly they are really Kafirs (disbelievers). They believe in the permissibility of worshiping idols and sculptures, and so actually they embrace the religion of Mushriks (those who associate others with Allah in His Divinity or worship). This is the reality of the hidden Shirk, because it lies deep in the hearts.

The minor hidden Shirk is represented in acts like reciting the Qur'an, offering Salah, giving out Sadaqah (voluntary charity) and the like seeking praise from people. This is hidden Shirk, but it is minor.

Thus, it becomes clear that Shirk is of two types: major and minor and each of them can be hidden. It can be major hidden Shirk, such as that of the hypocrites. It can be minor hidden Shirk, such as the acts of those who commit Riya' in their Salah, Sadaqah, supplication to Allah, propagation of virtue and prevention of vice or the like.

Each Mu'min (believer) should beware of such acts and abstain from these types, especially major Shirk. It is the most grievous sin to be committed against Allah and the gravest crime a human can commit. Regarding this type of Shirk, Allah (Glorified and Exalted be He) says:﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾;﴿ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴾and:﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾

(Part No : 1, Page No: 48)

Consequently, whoever dies while committing acts of major Shirk, they will absolutely be one of the dwellers of Hellfire, forbidden from entering Paradise, and will eternally abide in Hellfire. We seek refuge with Allah from this (punishment).

Regarding minor Shirk, it is one of the gravest of major sins and those who commit it are extremely endangered. They may be forgiven for committing acts of minor Shirk by the preponderance of their good deeds. Otherwise, they may be punished for this by being admitted into the Fire for some time, but they will not abide there eternally as the Kafirs. Minor Shirk neither enjoins eternal dwelling in the Hellfire nor nullifies good deeds, but it nullifies the acts associated with it.

Minor Shirk nullifies the acts associated with it. For example, if someone offers Salah out of Riya' (doing good deeds for show), they will not be rewarded for it; rather, they will be punished for such a sin.

If someone recites Qur'an out of Riya', they will not be rewarded for it; rather, they will be punished for such a sin. Minor Shirk is unlike major Shirk and major Kufr (disbelief) as they nullify all good deeds. Allah (Exalted be He) says:﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾

It is the duty of every man and woman, every scholar and student and every Muslim to pay much attention and ponder on this matter. Thus, they should know the essence of Tawhid (belief in the Oneness of Allah) and its types, the reality of Shirk and its two types - major and minor, take the initiative to repent to Allah sincerely from the acts of major or minor Shirk they may have committed. They should abide by Tawhid, hold fast to the right path, adhere to the obedience of Allah and pay Allah His due rights. Tawhid has rights to be done, such as carrying out Faridahs (obligatory acts) and abstaining from the prohibitions. They should also abstain from all types of Shirk, both minor and major.

Major Shirk is against Tawhid and is absolutely against Islam. Minor Shirk is against the dutiful perfection of one's Islam; therefore, Muslims should abstain from both of them.

We should all bear this matter in our minds, learn about it well and warn people against it carefully and clearly. Thus, a Muslim becomes fully aware of all such grave matters.

(Part No : 1, Page No: 49)

We ask Allah (Glorified and Exalted be He) to guide you and us to useful knowledge and good deeds, grant all Muslims and us the ability to understand and stick to His religion, support His Religion and elevate His Word. May Allah make us rightly guided people. May peace and blessings be upon our Prophet Muhammad, his family, his Companions and those who rightly follow him until the Day of Resurrection!

[We used to receive questions about important issues each lecture. I have been asked many questions but here I mention the questions related to Tawhid (belief in the Oneness of Allah)]:

Q: An inquirer says: May Allah grant you all goodness for your perfect lessons and may Allah put the rewards for such a good deed in your Mizan (the Scales for weighing deeds)! My question is: How can we know the reality of Tawhid in belief, behavior and deed?

A: The way to this is made easy Bihamdi Allah (by the Praise of Allah). Every believer need to search their deeds and oblige themselves to adhere to Al-Haqq (the Truth) and be influenced by those who practice what Islam preaches. A Muslim must follow the straight path to belief in the Oneness of Allah and being faithful to Him. They must commit themselves to abide by that path and call others to it. Consequently, they firmly stand upon the true path and its pursuit becomes a characteristic inherent in them; after that they can never be affected by those who want to hinder them from that path or make them doubtful about it.

It is very important for a Muslim to pay careful attention to this matter, call themselves to account for their deeds and have good knowledge about it in order not to be confused or get misled by those who spread doubtful matters.

Q 2: In some Islamic countries, we notice that there are people who circumambulate around graves not knowing that this is wrong. What is the religious ruling on those people and can we consider them Mushriks (those who associate others with Allah in His Divinity or worship)?

A: The religious ruling on any person who supplicates to idols, asks them for help and the like is obviously decided. This act is major Kufr (disbelief), unless the doer of it assumes that their circumambulation around graves is devoted to the worship of Allah (Exalted be He) just as when they circumambulate around the Ka'bah **out of wrong belief in the permissibility of circumambulating around the graves. If they do not mean by this act to draw themselves closer to their dwellers; rather they mean to draw closer to Allah Alone, in such a case the doer is considered a Mubtadi' (one who introduces innovations in religion), not a Kafir (disbeliever). Circumambulating around graves is a condemned Bid'ah (innovation in religion) just like offering Salah (Prayer) at the graves. All such acts are means leading to Kufr. In most cases, people who worship at graves aim at drawing closer to their dwellers by circumambulating around them. They sacrifice animals and vow for their sake in order to draw closer to them. Such acts are major Shirk (associating others with Allah in His Divinity or worship).**

Anyone who dies while persisting in doing such acts is a Kafir, i.e. they should neither be washed nor have the Funeral Prayer performed for them or be buried in Muslims' graveyard. In the Hereafter their case is for Allah (Glorified and Exalted be He) to judge. If they are one of those to whom Da'wah (calling to Islam) has not reached, they will have the same ruling as that of Ahl-ul-Fatrah (those to whom Da'wah has not reached in an uncorrupted manner). The evidence for this is drawn from what happened to the Prophet's (peace be upon him) mother, as she died before she witnessed the era of prophethood while embracing the religion of her people. The Prophet (peace be upon him) asked the Permission of his Lord to seek forgiveness for his mother, but he (peace be upon him) was not permitted to ask forgiveness for her; because she died while embracing the religion of Jahiliyyah (pre-Islamic time of ignorance) and so was his father. When the Prophet (peace be upon him) was asked by some person about his father, he said: ❪ "Verily my father and your father are in the Fire." ❫ **His father died in Jahiliyyah while embracing the religion of his people, so he was judged as a Kafir (disbeliever). But anyone who has not received the Da'wah in the life of this world and died while ignorant of Al-Haqq (the Truth) will be tried on the Day of Resurrection - according to the soundest opinion of scholars - if they succeed in saying the Truth, they will be admitted into Paradise. But if they oppose the Truth, they will be cast into the Fire.**

This applies to all people of Ahl-ul-Fatrah to whom Da'wah has not reached, according to the Saying of Allah (Exalted be He), ❪ And We never punish until We have sent a Messenger (to give warning). ❫

Regarding those whom the Qur'an or the mission of the Messenger (peace be upon him) reached but they did not respond, the evidence that leaves no excuse for those who reject it has been established against them. Allah (Glorified and Exalted be He) says, ❪ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ❫ **This Ayah (Qur'anic verse) means that whomsoever the Qur'an has reached, they have been warned thereby.**

Allah (Exalted be He), says, ❪ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby ❫ **Therefore, those to whom the Qur'an and Islam have reached but they did not embrace it, will come under the same ruling as Kafirs. It has been authentically reported that the Prophet (peace be upon him) said,** ❪ "By Him in whose Hand my soul is, any Jew or Christian of this nation who hears about me and dies unbelieving in what I have been sent with, will be among the inhabitants of the Hellfire." ❫ **(Reported by** Muslim **in his Sahih [authentic Book of Hadith])In this Hadith, the Prophet (peace be upon him) regarded the fact of hearing about his mission as an evidence against the hearer (who rejects it).**

To sum up, whoever shows any signs of Kufr while in Muslim lands will come under the same ruling as Kafirs. As to whether or not they shall be saved on the Day of Resurrection, this is in the Hand of Allah (Glorified and Exalted be He). If they are one of those to whom the Da'wah has not reached or have not heard about the mission of the Messenger (peace be upon him), they will be tried on the Day of Resurrection.

According to a Hadith narrated by Al-Aswad Ibn Sari', a neck-like flame of fire will be presented to them, **then it will be said to them, "Get into it." If they agree to enter the fire, the flame of fire will turn into coolness and safety for them. However, if they refuse, the flame of fire will coil around them and they will be taken into the Fire, may Allah safeguard us!**

In conclusion, whoever did not know about the Da'wah whether for having been in the distant outskirts of this world or was born and died before the time of the Da'wah or whoever knew about the Da'wah but was insane, absent-minded or too old to perceive it; they and those like them and the children of the Mushriks who died in their childhood before reaching the age of puberty, will be in the Hands of Allah. Verily, Allah (Exalted be He) knows well what they would do (during their life). That was the answer of the Prophet (peace be upon him) when he was asked about such people. On the Day of Resurrection, Allah (Exalted be He) will make His knowledge about them evident by testing them; whoever succeeds will be admitted into Paradise and whoever fails will be admitted into Hellfire. Verily, there is neither might nor power except with Allah!

Q 3: What is the ruling on amulets consisting of the Qur'an and other things?

A: Amulets that consist of other than the Qur'an such as bones, talismans, cowrie shells, wolf's hair and the like are all evil and Haram (prohibited) by the Nas (Islamic text from the Qur'an or the Sunnah). It is not permissible to hang them on anybody or anything, because the Prophet (peace be upon him) said, "Anyone who wears an amulet, may Allah not fulfill it (i.e., their purpose) for them, and whoever wears a cowrie shell, may Allah not give them peace." And in another narration, he (peace be upon him) said, "Anyone who wears an amulet has committed Shirk (associated others with Allah in His Divinity or worship)."

On the other hand, if amulets consist of the Qur'an or well-known good supplications, this is a controversial matter among the scholars. Some say that such amulets are permissible. This opinion was reported from a group of the Salaf (righteous predecessors) who likened it to recitation (of some Qur'anic Ayahs and supplications) over sick people.

Others say that it is not permissible. This opinion is supported by 'Abdullah ibn Mas'ud and Hudhaifah (may Allah be pleased with them both). A group of the Salaf and the righteous successors said it is not permissible to tie amulets even if they are from the Qur'an in accordance with the principle of Sadd-ul-Dhara'i' (blocking the means leading to sins) and to forestall acts of Shirk and to act upon the general meaning of the Hadiths. This is because the Hadiths that prohibit amulets are general and make no exception. Muslims should abide by the general ruling. Therefore, it is basically not permissible to use any kind of amulets in order not to permit people to use some other types of amulets, thus leading to confusing matters.

(Part No : 1, Page No: 52)

It is obligatory to prohibit all types of amulets and this is the soundest opinion for the obvious evidence supporting it.

If we permit the use of amulets made from the Qur'an and good supplications, it will open the door for people to wear any form of amulets they like. Then, if they are reproved for what they do, they will say that they are amulets consisting of the Qur'an or good supplications. Consequently, the door will be opened, the hole will expand and all types of amulets (whether from the Qur'an or anything else) will be worn.

There is another reason for their prohibition, which is the fact that people may enter the bathroom and other unclean places while wearing them. It is well-known that the Words of Allah (the Qur'an) are too sacred to be in such places and it is not appropriate to take them into bathrooms.

Q 4: What is the meaning of the following Hadith: "Ruqyah (recitation for healing), amulets and love-charms are Shirk"?

A: This Hadith has an acceptable Isnad (chain of narrators).It was narrated by Ahmad and Abu Dawud from the narration of Ibn Mas'ud. Interpreting the Hadith, scholars say that Ruqyah which includes unintelligible words, names of devils or the like are prohibited. A love charm is a form of sorcery called "As-Sarf (causing alienation) and Al-'Atf (causing affection)". Amulets are objects put around children's necks in order to dispel 'Ayn (the evil eye) or Jinn (creatures created from fire) and they may be hung on those who are sick and old. Moreover, they may be hung on camels and other animals. We have already explained the ruling on them in the answer to the third question. Amulets that are hung on animals are called "Awtar (strings)" and they are a kind of Minor Shirk (associating others with Allah in His Divinity or worship) and have the same ruling as amulets. It has been authentically reported that the Messenger of Allah (peace be upon him) in one of his expeditions sent a message to the army ordering: "They shall not keep any necklace of string or any other kind of necklace around the necks of camels but they should cut it off." This is supporting evidence for the prohibition of all kinds of amulets whether they consist of the Qur'an or anything else.

Thus, Ruqyahs are prohibited if they are unknown. But if they are known and include no form of Shirk or anything that is prohibited by Shari'ah (Islamic law), then they are permissible. The Prophet (peace be upon him) treated with Ruqyah (Qur'an and supplications recited over the sick seeking healing) and was treated with it. He (peace be upon him) said, "There is nothing wrong with Ruqyah so long as it does not involve any Shirk (associating others with Allah in His Divinity or worship)." (Related by Muslim)

There is nothing wrong with reciting Ruqyah over some water. This is done by reciting over water then it is given to the sick person to drink or to be poured over them. The Prophet (peace be upon him) used to do this and it hasbeen authentically reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud **in "The Book of Medicine" that** (the Prophet (peace be upon him) recited Ruqyah over water for Thabit ibn Qais ibn Shammas then he poured it over him.) **The Salaf also used to do this so it is permissible.**

(Part No : 1, Page No: 53)

Q 5: It is the habit of some tribes to slaughter camels during their festivals. Does this violate the Islamic 'Aqidah (creed)?

A: This requires a detailed explanation. If the camels are slaughtered out of hospitality for guests and to provide people with food, there is nothing wrong with this and it is permissible. However, if they slaughter them when meeting kings or dignitaries in order to glorify them, this is an act of Shirk; because these sacrifices are slaughtered to other than Allah (Exalted be He). This will fall under the Saying of Allah (Exalted be He), (on which Allâh's Name has not been mentioned while slaughtering).) **Slaughtering animals at graves to commemorate the generosity and bounty of the dead is an act of Jahiliyyah (pre-Islamic time of ignorance). This is unacceptable and impermissible because the Messenger of Allah (peace be upon him) said,** ("There is no slaughtering (at the graves) in Islam.")

If the slaughtering is meant to draw closer to the dwellers of the graves, this is an act of Shirk and likewise is the slaughtering that is done for Jinn and idols. All these deeds are acts of major Shirk from which we ask Allah (Exalted be He) to safeguard us.

Q 6: Some Muslims send peace and blessings upon the Prophet (peace be upon him) by saying: O Allah! Send Your peace and blessings upon our Prophet Muhammad, the healing of hearts and the curing medicine. Is this permissible?

A: It is not permissible, as it contains ambiguity that is feared to cause confusion to people. The best invocation of Allah’s blessings upon the Prophet (peace be upon him) is Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) whose wording is: "Allahumma salli ’ala Muhammadin wa’ala ali Mihammadin kama sallayta ’ala Ibrahim wa’ala ali Ibrahim, innaka Hamidun Majid, Allahumma barik ’ala Mihammadin wa’ala ali Muhammadin kamma barakta ’ala Ibrahim wa’ala ali Ibrahim, innaka Hamidun Majid (O Allah! Send Salah (Graces, Honours, Blessings, Mercy) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon Ibrahim (Abraham) and upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory. O Allah send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon Ibrahim (Abraham) and upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory)." This invocation of Allah’s blessings upon the Prophet (peace be upon him) is the one authentically reported from the Prophet (peace be upon him), and it have different formulas. Any formula of them used in invoking blessings is permissible, as long as the formula is authentically reported from the Prophet (peace be upon him).

Q 7: I have a relative who frequently swears by Allah whether he is truthful or not. What is the religious ruling on such an act?

A: He should be advised and told to abstain from swearing frequently, even if he is truthful, for Allah (Glorified and Exalted be He) says: "﴿ And protect your oaths (i.e. do not swear much). ﴾**Moreover the Prophet (peace be upon him) said: "**﴿ "Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment:

(Part No : 1, Page No: 54)

a white-haired adulterer, an arrogant poor person, and a man who made Allah as his merchandise: he does not buy except by swearing (by Allah) and he does not sell except by swearing." ﴾

The Arabs used to be praised for taking oaths rarely. A poet said about them:

Whoever does not swear so much, can keep his oath	**If he takes an oath he will fulfills it**

Aliyah in Arabic means oath.

It is prescribed for a Mu'min (believer) to swear rarely even if they are truthful. Swearing frequently may lead them to tell lies.

It is well known that telling lies is Haram (prohibited); but it is much more prohibited when it is combined with swearing oaths. Nevertheless, if there is a demanding situation or a probable benefit calling a Muslim to swear untruthfully, it will be permissible. It has been authentically reported from the Hadith of Umm Kulthum bint`Uqbah ibn Abu Mu`it (may Allah be pleased with her) that the Prophet (peace be upon him) said:﴿ "Not a liar the one who tries to reconcile between people and so narrates something good or says something good." Umm Kulthum bint`Uqbah (may Allah be pleased with her) also said: "I have never heard him (the Prophet, peace be upon him) permit anything of what people call 'lying', except in three cases: war, reconciliation between people, and man's talk to his wife and woman's talk to her husband." ﴾(Related by Muslim in the Sahih [Authentic Hadith Book])

If a Muslim, in an attempt to reconcile between people, says, "I swear by Allah that your companions desire reconciliation with you, they like to be on good terms with you and want such and such", then he goes to the other party and tells them the same words, intending good and hoping to achieve reconciliation, this is permissible according to the above-mentioned Hadith.

The same is when a Muslim sees that a person wants to kill another one unjustly or wants to commit an unjust act against him. So, he says: "By Allah, he is my brother" in order to save him from such an oppressor who wants to kill him or beat him without any right, and he is sure that by saying: "this is my brother" the oppressor will leave the other person out of respect for him. In such a case, a Muslim should do this for the sake of saving his brother from oppression.

The basic ruling concerning false oaths is that they are forbidden and prohibited, unless they are meant for a serious benefit graver than lying, such as the three examples mentioned in the previous Hadith.

(Part No : 1, Page No: 55)

Q 8: Does minor Shirk (associating others with Allah in His Divinity or worship) takes a person out of Islam?

A: Minor Shirk does not take the person who commits it outside the fold of Islam; but rather it diminishes Iman (Faith) and opposes the obligatory perfection of Tawhid (belief in the Oneness of Allah). If a person recites Qur’an out of Riya’ (showing-off), gives Sadaqah (voluntary charity) out of Riya’ and so on, their Iman will be diminished and shaken. Thus, a person will be sinful for committing it; but it does not make them guilty of major Kufr (disbelief).

Q 9: Allah (Glorified be He) says (what means): ﴿ Invite (mankind, O Muhammad peace be upon him) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **To whom does the pronoun "them" refer in Allah's Saying: "argue with them"?**

A: The pronoun refers to the invited people and the Ayah (Qur'anic verse) means: call people to the Way of your Lord. The pronoun "them" in "argue with them" refers to those called people, whether they are Muslims or non-Muslims. The same meaning is manifested in the Saying of Allah (Exalted be He):﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses) ﴾**The People of the Book are the Jews and Christians. They are Kafirs (disbelievers); therefore, it is impermissible to argue with them unless it be in a good manner, except for the oppressive people among them who should be treated in the manner they deserve.**

Q 10: What is the Islamic ruling on someone who worships Allah alone (Glorified be He), but shows laziness in performing some obligatory acts of worship?

A: The Iman (belief) of this person is incomplete and the same applies to those who commit some sins, their Iman diminishes, according to the opinion of Ahl-ul-Sunnah wal-Jama'ah (adherents to the Sunnah and the Muslim mainstream). They say that Iman is translated into words, deeds, and 'Aqidah (creed) which increases by acts of obedience and decreases by acts of disobedience. For example: abandoning Sawm (Fast) during the whole or part of Ramadan with no excuse is a grievous sin that decreases and weakens Iman. Some scholars deem the person who does this a Kafir (disbeliever).

The correct opinion is that such a Muslim is not deemed a Kafir by doing this, as long as they admit that Sawm is obligatory, but do not observe Sawm on some days out of negligence and laziness.

The same applies to a Muslim who does not give out Zakah (obligatory charity) on its due time out of slackness or do not give it out at all, this constitutes a grievous sin and is due to weak Iman.

(Part No : 1, Page No: 56)

Some scholars deem such a person a Kafir for not paying Zakah.

The same applies to a Muslim who cuts off the ties of kinship or is undutiful to their parents. This is considered a lack and weakness of Iman and so are the rest of sins.

Regarding the abandonment of Salah (Prayer), it contradicts Iman and constitutes Riddah (apostasy from Islam), even if the person who abandons Salah do not deny its obligation. This is based on the more correct of the two opinions of the scholars, because the Prophet (peace be upon him) said:﴿ The head of the matter is Islam, its pillar is the Salah and the its highest peak is Jihad (fighting/striving in the Cause of Allah). ﴾**Moreover, the Prophet (peace be upon him) said:**﴿ The covenant between us and them is Salah; anyone who abandons it has committed Kufr (disbelief). ﴾**There are other Hadiths indicating the same meaning.**

Allah is the Creator of Everything and Anything Other Than Him is Created

All praise be to Allah Alone, and peace and blessings be upon the Last Prophet, and upon his family and Companions.

A Muslim brother wrote a letter to me mentioning that one of his colleagues has some doubts; he acknowledges that Allah (Glorified be He) is the Creator of the heavens, earth, 'Arsh (Allah's Throne), Kursy (Allah's Chair) and everything. However, he wonders who created Allah. He answered him that the first part of his speech is right and there is no comment on it. As for the second part about who created Allah, such a question should not be asked by a Muslim. A Muslim should be satisfied with the knowledge that the Sahabah (Companions of the Prophet) found to be sufficient, for they never asked such a question although they were the most knowledgeable of all people. He also added that Allah (Glorified be He) says about Himself: There is nothing like Him; and He is the All-Hearer, the All-Seer. and: He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. He urged me to write about this doubtful matter and my answer was as follows:

You should know - may Allah grant me, you and all believers success in understanding His Religion and holding fast to it - that devils among mankind and jinn are and will continue to throw Muslims into doubt with regard to the Truth to bring Muslims out of light into darkness and make Kafirs (disbelievers) cling tighter to their false beliefs. It is already foreknown and predestined by Allah that this world is for trials and conflict between

truth and falsehood, so the seeker of guidance will be manifest; the trustful will be distinct from the liar; and the Mu'min (believer) from the Kafir. Allah (Glorified be He) says: Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). ; And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ; And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]. and: And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Qurtubi) (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). Allah (Glorified be He) makes it clear in the first, second and third Ayahs (Qur'anic verses) that He tests those who claim to be believers to make evident the truth of their faith or its falsity.

Allah (Glorified be He) informs that this is what was done with past nations to make evident those who are true and those who are liars. This test of faith includes trials of wealth, poverty, sickness, health, confronting enemies and different kinds of doubts being cast by the devils among mankind and jinn so that the person who is true in faith will be distinct from the liar. Thus, it becomes apparent real knowledge, exiting in the outside realm after Foreknowledge of Allah (Exalted be He), Who has foreknowledge of everything. Allah (Glorified and Exalted be He) says: that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. The Prophet (peace be upon him) said: "Allah ordained the destinies of creatures fifty thousand years before creating the heavens and the earth." He (peace be upon him) said, "And His Throne was upon water." (Related by

Muslim in his Sahih)But Allah will not punish people according to His Foreknowledge of what they will do. Rather, He will punish and reward them according to what He knows they will do after they actually do it and it exists outside of them.

In the fourth, fifth and sixth Ayahs, Allah (Glorified be He) mentions that devils sow doubts into the hearts of their followers and inspire them with adorned speech to dispute with the followers of the truth and overwhelm them with confusion concerning Islam. As a result, the hearts of those who disbelieve in the Hereafter may incline to such deceit and they may become pleased with it. They may spread and mix truth with falsehood to throw people into doubts and divert them from guidance. Allah is not unaware of what they do. Out of His Mercy, Allah has assigned for those devils and their supporters those who would uncover their falsehood and dispel their doubts by means of conclusive arguments and decisive proofs. They bring forth evidence, leaving no room for excuses. Allah (Glorified be He) has sent down His Book as an exposition of everything. He (Glorified and Exalted be He) says: And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). He

(Glorified be He) also says:﴿ And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. ﴾Some of the Salaf (righteous predecessors) said that this Ayah is general for every argument made by the people of falsehood until the Day of Judgment.

It was authentically reported in many Sahih (authentic) Hadiths that some of the Sahabah (may Allah be pleased with them) said to the Prophet (peace be upon him):﴿ "We find in ourselves thoughts that one of us finds too terrible to speak of." He (peace be upon him) said, "Have you truly found this?" They said, "Yes." He (peace be upon him) said, "That is (a sign of) pure Iman (faith)." ﴾In interpretation, some scholars said that Satan may throw a person into doubts and Waswasah (insinuating thoughts instigated by Satan) which they find too difficult to speak about due to their extreme badness and hideousness, to the extent that to fall from the sky is easier for them than to speak about such doubts and insinuations. The servant's denunciation of these insinuations and regarding them as heinous and fighting them is a sign of pure Iman. True Iman in Allah (Glorified and Exalted be He) and in the perfection of His Names and Attributes and that there is no partner or peer to Him

(Part No : 1, Page No: 60)

and that He is the All-Knowing, Supreme Creator, the All-Wise and the Well-Acquainted (with all things) entails disapproving of, fighting and disbelieving in the falsehood of these doubts and insinuations. Undoubtedly, what the colleague in question told you is considered of such insinuations. You have done well. Your answer to him is right, may Allah grant you more knowledge and success.

I will mention here - In sha'a-Allah (if Allah wills) - some of the Hadiths reported concerning this issue besides some of scholars' arguments so that the falsehood of this doubt may be clear to you and your colleague. You will learn what a Mu'min (believer) should say whenever they encounter such a doubt. Then I will conclude my answer with what Allah makes easy for me in this honorable situation. Allah is the One Who guides and leads us to the right way.

Al-Imam Al-Bukhari (may Allah be merciful to him) said in Al-Jami` Al-Sahih, p. 336, vol. VI, Fath Al-Bari, Al-Matba`ah Al-Salafiyyah Printing House, chapter on the Character of Satan and his Soldiers: Yahya ibn Bakir narrated from Al-Layth from `Aqil from Ibn Shihab from `Urwah ibn Al-Zubayr on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:﴿ "Satan comes to one of you and says, 'Who created such and such? Who created such and such?' until he says, 'Who created your Lord?' When he reaches this far (i.e., when he inspires such a question), let him seek refuge with Allah and stop such thoughts." ﴾Al-Bukhari reported the same Hadith in the chapter on Al-I`tisam, p.264, vol. XIII of Fath Al-Bari on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:﴿ "People will keep on asking, until it is said: 'Allah is the Creator of everything, who, then, has created Allah?'" ﴾ Muslim reported in his Sahihthe first wording of Abu Hurayrah's narration, in p. 154, part II, vol. I, Commentary on Sahih Muslim by Al-Nawawi (may Allah be merciful to him). Muslim also reported another wording of the Hadithon the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:﴿ "People will keep on asking, until it is said: 'Allah has created the creation, who, then, has created Allah?' Whoever encounters anything like that, let him say, 'I believe in Allah and His Messengers.'" ﴾Muslim reported the Hadith with another wording on the authority of Anas (may Allah be pleased with him)

(Part No : 1, Page No: 61)

that the Messenger of Allah (peace be upon him) said: Allah (Glorified and Exalted be He) said:﴿ "Verily your Ummah (nation based on one creed) would constantly question this and that until they would say: 'Well, it is Allah Who has created the creation, but who has created Allah?'" ﴾ Muslim (may Allah be merciful to him) related also on the authority of Abu Hurayrah (may Allah be pleased with him) that he said:﴿ Some people from among the Sahabah of the Prophet (peace be upon him) came to him and asked, "We find in ourselves thoughts that one of us finds too terrible to speak of." He (peace be upon him) said, "Have you truly found this?" They said, "Yes." He (peace be upon him) said, "That is (a sign of) pure Iman (faith)." ﴾Then Muslim reported on the authority of Ibn Mas`ud (may Allah be pleased with him) that he said:﴿ The Prophet (peace be upon him) was asked about Waswasah (insinuating thoughts instigated by Satan) and he (peace be upon him) replied, "That is (a sign of) pure Iman (faith)." ﴾

Al-Nawawi (may Allah be merciful to him) said in his Commentary on Sahih Muslim, in explanation of these Hadiths: As for the meaning and significance of the Hadiths, the Prophet's words:﴿ "That is (a sign of) pure Iman (faith)." ﴾means that your regarding it too grave to express such insinuations is the manifest faith, for feeling their gravity and having fear of spelling them, let alone believing in them, comes from a person who achieved perfect faith and is free of doubts and suspicions. Bear in mind that the second narration implies the meaning of regarding this too grave to express without explicit mention of this part, for it is abridged from the first narration. Therefore, Muslim (may Allah be merciful to him) advanced the first narration. It was said that it means that Satan insinuates to whoever he despairs of tempting, so he troubles them with insinuations for failing to tempt them.

As for the Kafirs, Satan comes to them from everywhere. He does not limit himself to insinuating thoughts to the Kafirs, but he manipulates them as he wishes. Based on this meaning, the Hadith means that the cause of suffering Waswasah is having pure Iman, or that Waswasah is the mark of pure Iman. This opinion is favored by Al-Qadi `Iyad.

His saying (peace be upon him):﴿ Whoever encounters anything like that, let him say, "I believe in Allah," ﴾and in the second narration﴿ "let him seek refuge with Allah and stop such thoughts," ﴾means that one should give up such false thoughts and resort to Allah to help him get rid of them. Al-Imam Al-Maziry (may Allah be merciful to him)

said that the apparent meaning of the Hadith is that the Prophet (peace be upon him) ordered them to drive away such evil thoughts by distracting attention from them without seeking evidence or nullification.

(Part No : 1, Page No: 62)

He added that thoughts are of two types (settled and unsettled). The unsettled thoughts, which are not brought forth by doubt that suddenly arises, are the ones that can be warded off by avoiding them. This is what is meant by the Hadith, and such thoughts are called Waswasah. Accordingly, baseless incidental thoughts are to be dispelled without considering proofs since these thoughts are baseless. As for settled thoughts, which are brought forth by doubts, they can only be dispelled by evidence and examining refutation. And Allah knows best.

As for the Prophet's words: ❨ "let him seek refuge with Allah and stop such thoughts," ❩ it means that whenever one experiences such Waswasah, they should resort to Allah (Exalted be He) and seek His Help to ward off such evil and stop such thoughts. One should know that such thoughts are provoked by Satan, who seeks to spread corruption and temptation. A Muslim should resist these satanic insinuations and should put an end to them by occupying oneself with other useful thoughts. And Allah knows best. (Al-Nawawy, may Allah be merciful to him, p. 156)

Commenting on the Hadith narrated on the authority of Abu Hurayrah which is mentioned at the beginning of the answer, Al-Hafiz said in Fath Al-Bari: Regarding the Prophet's words: ❨ 'Who created your Lord?' When he reaches this far (i.e., when he inspires such a question), let him seek refuge with Allah and stop such thoughts. ❩ means that one should not indulge in such thoughts, but rather seek the Help of Allah to dispel such thoughts. One should realize that Satan wants to spoil their religion and mind with these insinuations. A Muslim should strive hard to dispel such thoughts by occupying themselves with other useful things. Al-Khattaby said: "The significance of this Hadith is that when Satan insinuates a person with such a thought, and the person seeks refuge with Allah and stops indulging with him, such a thought will be dispelled. Otherwise, if a human being makes such insinuation, it could be refuted with proofs. The difference between them is that the insinuation of a human being takes the form of a question and answer and is restricted, so one can put an end to it by following the right way of argumentation. On the other hand, insinuations of Satan have no end; rather, whenever an insinuation is refuted with evidence, Satan makes another insinuation until man is thrown into confusion. We seek refuge with Allah from that!"

Al-Khattaby said: "His (Satan) saying: 'Who has created your Lord?' are nonsensical words; its end contradicts its beginning, for it is impossible for the Creator to be created.

(Part No : 1, Page No: 63)

Besides, if the direction the question takes was plausible, it would necessitate sequence which is impossible. Reason has proven that creatures are in need of a creator; so if He is in need of a creator, He will be among the creatures."

Differentiating between Satan's insinuations and human's talk is subject to consideration, for it was authentically reported by Muslim on the authority of Hisham ibn 'Urwah from his father concerning the following Hadith: ❨ "People will keep on asking, until it is said: 'Allah has created the creation, who, then, has created Allah?' Whoever encounters anything like that, let him say, 'I believe in Allah.'" ❩ that abstinence from discussing this subject is equally required in case of any questioner about it, whether a human or else.

In another narration by Muslim on the authority of Abu Hurayrah, he said: "Two asked me about it." Since questioning about this is invalid, it does not deserve an answer. Or it is an abstinence from discussing this in compliance with the command of refraining from indulgence in the subject of the Attributes and Essence of Allah. Al-Maziry said: "Thoughts are of two types (settled and unsettled). The unsettled thoughts, which are not brought forth by doubt, are the ones that can be warded off by avoiding them. The Hadith applies to such thoughts; these and the like are called Waswasah. As for settled thoughts that arise from doubt, they can only be dispelled by reasoning and evidence."

Al-Tayyiby said: "He (peace be upon him) ordered (in this case) to seek refuge with Allah and to occupy oneself with something else, rather than contemplate and argue, for knowing that Allah (Glorified and Exalted be He) is not in need of a creator is an essential matter that is not open to controversy. Nourishing this thought only increases one's bewilderment. The only way out is to resort to Allah (Exalted be He) and seek His Protection. The Hadith also indicates disapproval of asking many questions about things that are not of one's concern or one is not in need of. It also includes one of the signs of his Prophethood - that is, foretelling what is going to happen and it did."

Shaykh Al-Islam, Ibn Taymiyyah (may Allah be merciful to him) said in his book, Muwafaqat Sahih Al-Manqul Li-Saryh Al-Ma'qul: "Sequence means sequence of effects. i.e., every act has a doer (maker) who in turn has a doer and so on. This is Batil (null and void) according to sound reason and agreement of rational people. This is the sequence against which the Prophet (peace be upon him) ordered to seek refuge with Allah and to give it up. The person here should say, 'I believe in Allah' as mentionedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu

(Part No : 1, Page No: 64)

Hurayrah who reported that the Prophet (peace be upon him) said: ❨ "Satan comes to one of you and says, 'Who created such and such? Who created such and such?' until he says, 'Who created your Lord?' When he reaches this far (i.e., when he inspires such a question), let him seek refuge with Allah and stop such thoughts." ❩ In another narration: ❨ "People will keep on asking, until it is said:

'Allah has created the creation, who, then, has created Allah?'") He (Abu Hurayrah) said, "While I was in the Masjid (mosque), some Bedouin people came to me and said, 'O Abu Hurayrah! This is Allah, Who created the creation, but who, then, created Allah?'" So he grabbed some pebbles in his hand and flung them at them, then he said, "Get up, Get up! My close friend (the Prophet) told the truth."In Sahih Al-Bukhari,it was also narrated on the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:("Allah has said, 'Verily your Ummah would constantly question this and that until they would say: 'Well, it is Allah Who has created the creation, but who has created Allah?'") This is end of Ibn Taymiyyah's words.

It may now be clear to you, dear questioner, and your colleague who brought forth this doubt, through the Ayahs, Hadiths and scholarly opinions we have mentioned how they eradicate such doubts completely and show their falsity. Allah (Glorified be He) has no partner, peer or equal. He is perfect in His Essence, Attributes and Deeds. He is the Creator of everything and anything other than Him is created.

Allah tells us in His Truth-Clarifying Book and also through His Honest Messenger (peace be upon him) what should we believe regarding Him, the way to know Him and the evidence to His Existence through His Names, Attributes and seen Signs in the heaven, earth, mountains, seas, rivers and all His other creatures, including the very self of man that testifies to Allah's Power, Grandeur and Perfect Knowledge and Wisdom. Allah (Glorified and Exalted be He) says:(Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) and:(And on the earth are signs for those who have Faith with certainty.)(And also in your ownselves. Will you not then see?)

As for the essence of His Self and the nature of His Attributes, they are matters of the Ghayb (the Unseen) which He did not inform us of and so one should believe in and show compliance without inquiring into them, following the example of the Salaf, Sahabah (may Allah be pleased with them) and their successors in righteousness.

They did not indulge in or ask about this; rather, they believed in Allah (Glorified be He) and what He tells about Himself in His Book and what His Messenger Muhammad (peace be upon him) conveyed without any addition. They believed that there is nothing like Him; and He is the All-Hearer, the All-Seer. Whoever experiences such Waswasah should feel their gravity and renounce them strongly from the bottom of the heart, saying: "I believe in Allah and His Messengers" and seek refuge with Allah from the incitements of Satan. They should dispel and discard them as the Messenger (peace be upon him) ordered us in the Hadiths mentioned above. He (peace be upon him) stressed that regarding such thoughts as terrible and renouncing them is pure Iman. One should not carry on with those who inquire into this subject, for this leads to great evil and endless doubts. Therefore, the best cure to put an end to such insinuations and to be safe from them is to obey and rely on the commandments of the Prophet (peace be upon him) and to give up indulging in them. This is in accordance with the Saying of Allah (Glorified and Exalted be He):(And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.)

Seeking refuge with Allah (Glorified be He), resorting to Him and avoiding the subjects introduced by skeptics and empty talkers as philosophers and whoever followed their way who delve into the subject of Allah's Names and Attributes and whatever Allah kept for His Own Knowledge, without having a plea or evidence is the way of the people of righteousness and faith. It is the way of safety, salvation and rescue from the plots of devils among human beings and Jinn. May Allah save you, all Muslims and me from their tricks! Therefore, when some people asked Abu Hurayrah (may Allah be pleased with him) about such insinuations, he threw pebbles at them and did not answer them. He only said, "My close friend (the Prophet) told the truth."

A Muslim, in this regard, should recite the Ever-Glorious Qur'an frequently and contemplate it, for it clarifies Allah's Attributes and Greatness and gives evidence to His Existence, that instills faith, love and glorification in the hearts. It creates firm belief that Allah (Glorified be He) is the Lord of everything and the Creator of everything in the world. There is no god or lord except Him.

A Muslim should also ask Allah to grant them more useful knowledge, insight, steadfastness to truth and safety from falling into misguidance after guidance. He (Glorified be He) directs and urges His Servants to ask for His Favors, and promises them to answer their demands. He (Glorified and Exalted be He) says:(And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!") There are so many Ayahs replete with this meaning.

I ask Allah to guide us, your colleague and all other Muslims to understand religion and to keep us from deluding trials, tricks and insinuations of the devils among mankind and Jinn. Allah is the One Who is Capable of doing so. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Peace and blessings of Allah be upon His Servant and our Prophet Muhammad, his family and Companions!

(Part No : 1, Page No: 67)

Essence of 'Ibadah (worship) for which Allah created Jinn and Mankind

This is a message from Abdul Aziz Bin Abdullah Ibn Baz to every Muslim who may receive it. May Allah show us the way of His faithful servants and keep us away from the way of those on whom the Wrath of Allah is upon and those who are astray, Amen. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) The most important obligation of the Mukallaf (person meeting the conditions to be held legally accountable for their actions) is to worship Allah (may He be Praised), the Lord of the heaven and earth and the Lord of the Great Throne. Allah (may He be praised) says in His Glorious Book,

❨ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)! ❩❨ Invoke your Lord with humility and in secret. He likes not the aggressors. ❩❨ And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers. ❩

Allah informs us in His book that He created jinn and mankind in order to worship Him. Allah (Glorified be He) says,❨ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❩This 'Ibadah (worship) for which Allah has created Jinn and Humanity means to believe in the Oneness of Allah and devote all forms of worship to Him Alone. These forms of 'Ibadah include, Salah (Prayer), Sawm (Fasting), Zakah (obligatory charity), Hajj (pilgrimage to Makkah), Sujud (prostration), Tawaf (circumambulation around the Ka'bah), slaughtering sacrifices, making vows, fearing, hoping, seeking help and protection and all kinds of Du'a' (supplication) as well as the adherence to what is stated in His Glorious book and the Sunnah of His honest Messenger (peace be upon him) concerning the commandments and prohibitions of the Shari'ah (Islamic law). Allah sent all Messengers and revealed the Books in order to call and show people how to worship Him in detail and

(Part No : 1, Page No: 68)

command them to devote all their acts of 'Ibadah sincerely to Him. He (Exalted be He) says,

❨ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ❩And He (Glorified be He) says,❨ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. ❩The word "decreed" here means that He commanded and enjoined. Moreover, Allah says,❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ❩There are many Ayahs (Qur'anic verses) in this regard. Moreover, Allah says❨ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ❩And He (may He be Praised) says,❨ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩

And He (Exalted be He) says,❨ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ❩And He (Exalted be He) says,❨ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❩And He (Glorified be He) says,❨ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ❩Allah says,❨ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things). ❩❨ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ❩

These clear and decisive Ayahs and other similar Ayahs of the Book of Allah indicate the necessity of dedicating 'Ibadah (worship) solely to Allah and that this is the origin of Islam and the basis of its creed.

(Part No : 1, Page No: 69)

These Ayahs also illustrate why Allah created jinn and mankind, sent the Messengers and revealed the Glorious books. Thus, all the Mukallafs should take care of this matter and understand it well and be aware of the errors that many of those who ascribe themselves to Islam fall in such as excessive reverence for prophets and pious people, building Masjids (mosques) and domes over their graves and taking them as places of worship, seeking help from them, asking them to fulfill their needs, dispelling their distresses, curing the ill people among them or giving them victory over the enemies and other matters that are regarded as among the types of major Shirk (associating others with Allah in His Divinity or worship).

There are authentically reported Hadiths from the Messenger of Allah (peace be upon him) that correspond in meaning to the Ayahs of the Qur'an.It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-

Bukhari and Muslim)on the authority of Mu`adh (may Allah be pleased with him) that the Prophet (peace be upon him) said to him,﴾ "O Mu`adh! Do you know what is the Right of Allah over His servants and what is the right of the servants over Allah?" Mu`adh said, "Allah and His Messenger know best." He (peace be upon him) said, "Verily, the Right of Allah over His servants is that they should worship Him, associating nothing with Him. And the right of the servants over Allah is not to punish those who associate nothing with Him." ﴿

It is reported in Sahih of Al-Bukhary on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "Whoever dies while invoking anything other than Allah as a partner (to Allah), will enter Hell." ﴿Also, Muslim narrated in his Sahihon the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "Whoever meets Allah while associating nothing with Him, will enter Paradise; and whoever meets Him while associating anything with Him, will enter Hell." ﴿There are many other Hadiths in this regard. In fact, the issue of belief in the Oneness of Allah (may He be exalted) and avoiding associates with Allah in His Divinity or worship is the most important issue. Allah (may He be exalted) sent His Messenger Muhammad (peace be upon him) to call people to Tawhid (belief in the Oneness of Allah) and avoid Shirk. The Prophet (peace be upon him) spared no effort in the proclamation of the Message which Allah revealed to him. He (peace be upon him) carried it out at best and suffered severe harm for the Sake of Allah. The Prophet and his Sahabah (companions) (may Allah be pleased with them) showed patience in the proclamation of Da`wah (call to Allah). The result was that Allah removed from the Arabian Peninsula every symbol of Shirk. Thus, people entered into the Religion of Allah in multitudes. Moreover, the idols that surrounded the Ka`bah and were inside it were destroyed. The idols of Al-Lat, Al-`Uzza and Manat (names of the prominent idols that were worshipped by Arabs before Islam), and all other idols of the Arab tribes were devastated. Finally, the Word of Allah became superior to anything else and Islam spread in the Arabian Peninsula.

Then Muslims undertook the duty of calling people to the Way of Allah and defended the Cause of Allah outside Al-Jazirah (Arabian Peninsula). Thus, Allah guided - through them - those predestined to eternal happiness.

(Part No : 1, Page No: 70)

They spread truth and justice throughout the globe. Those earlier Muslims became the Imams of guidance, leaders of truth, and callers of reform. Then, there came after them people who were Imams of guidance and callers of truth when they adopted the same righteous way of their precedents spreading the Religion of Allah, calling people to Allah, and striving with their souls and possessions in the Cause of Allah. They never feared the blame of the blamers while proclaiming the Truth. Therefore, Allah supported them, granted them victory over their enemies, and fulfilled to them the Promise that He gave to believers in His Saying,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿

and His Saying,﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿After that, people drifted away from the way of these successful generations. They differed and neglected Jihad, preferred the easy life, followed their desires, and committed wrongdoings except those whom Allah protected. In consequence, Allah changed their prosperous condition and gave their enemies power over them due to the sins they committed. Indeed, Allah is never unjust to His servants. He (Exalted be He) says,﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿

In light of this, Muslims, being governments or common public, should return to Allah and be sincere in their worship. Everyone is required to offer Tawbah (repentance) to Allah of their faults and sins and to abide by the duties and obligations that Allah has ordained. The true Muslim is the one who keeps away from every forbidden act and advises other Muslims to obey Allah (may He be exalted) and cooperates with them in fulfilling their duties towards Allah.

The most important matter in this regard is to execute the Shar`y (Islamic) Hudud (ordained punishments for violating Allah's Law), resort to the judgment of Shari`ah (Islamic law) in everything, refuse the man-made laws that go against the Laws of Allah and oblige all people to adhere to the judgment of Shari`ah.

(Part No : 1, Page No: 71)

Muslim scholars should teach people the religion of Islam and spread Islamic awareness among Muslims and the moral of exhorting one another to truth and patience in this. They should also enjoin good and forbid evil. They should encourage Muslim rulers to adhere to these desirable principles. Moreover, scholars should occupy themselves with fighting the evil-oriented destructive principles such as communism, fanaticism, nationalism, and all doctrines which contradict the Shari`ah.

Thus, Allah will rectify the status of Muslims and bring back their preceding lost glory. If they really reform themselves, Allah will make them victorious over their enemy and establish them in the land as He, the Most Truthful One, says,﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿He (Glorified be He) says,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴿He (Glorified be He) also says,﴾ Verily, We will indeed make victorious Our Messengers and those who

believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ❩❨ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ❩

We ask Allah to guide the Muslim rulers and people, grant them the comprehension of the religion, unite them by piety and guide them all to His Right Path. We hope that Allah will make them a means to the victory of truth and the defeat of falsehood. We invoke Him to help them cooperate with one another in righteousness and piety. May Allah's Peace and blessings be upon His servant, Messenger, and the chosen one amongst all people, our Prophet and leader Muhammad ibn Abdullah. May Allah's Peace and Blessings be upon the Household of the Prophet, his Companions, and those who followed the guidance with which he was sent.

Obligation of applying the Law of Allah and discarding anything contradictory to it

All praise be to Allah. I bear witness that there is no god but Allah alone, Who has no partner or associate, the Lord of the earlier and later generations and the Lord of all people. He is the Owner of Sovereignty, the One God, the Self-Sufficient Master, Who begets not, nor was begotten, and to Whom there is none co-equal or comparable unto. I bear witness that Muhammad is His Servant and Messenger, may Allah's Peace, Mercy, and Blessings be upon him. He (peace be upon him) conveyed the Message to people, fulfilled the trust confided to him, strove in the Cause of Allah in the truest sense and left his nation on the clear path, its night is like its day. None will veer from it except that they will destroy themselves.

This is a short thesis and necessary advice discussing the obligation of seeking judgment from the Sharī'ah (Divine law) and being aware of applying other judgments. I have written these words after noticing that some people nowadays seek judgment from sources other than the Sharī'ah and apply rulings other than those prescribed in the Qur'an and Sunnah (whatever is reported from the Prophet). People may resort to diviners, soothsayers, chieftains and supporters of man-made laws and the like. Some people do not know the ruling on committing this act while others defy and oppose Allah and His Messenger (peace be upon him). I hope my advice benefits those who are unaware of the ruling, reminds those who are heedless and helps Allah's servants follow the Right Path. Allah (Exalted be He) says:﴾ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers. ﴿He (Glorified be He) also says:﴾ (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it ﴿

May Allah benefit Muslims with my words and help them in abiding by His Sharī'ah, seeking judgments from His Book and following the Sunnah of Muhammad (peace be upon him).

Dear Muslims!

Allah has created jinn and humans to worship Him, as He (Glorified be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿And He says:﴾ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. ﴿He (Glorified be He) also says:﴾ Worship Allâh and join none with Him (in worship); and do good to parents ﴿

Furthermore, it is related on the authority of Mu'adh ibn Jabal (may Allah be pleased with him) that he (peace be upon him) said,﴾ "I was riding behind the Prophet (peace be upon him) on a donkey called 'Ufair when he (peace be upon him) said, 'O Mu'adh! Do you know what is the Right of Allah over His servants and what is the right of the servants over Allah?' I said, 'Allah and His Messenger know best." He (peace be upon him) said, 'Verily, the Right of Allah over His servants is that they should worship Him, associating nothing with Him. And the right of the servants over Allah is not to punish those who associate nothing with Him." I said, 'O Messenger of Allah! Should I give this glad tiding to the people?" He (peace be upon him) said, 'Do not give them the glad tiding, lest they should rely upon it (alone without good deeds).'" ﴿(Related by Al-Bukhari and Muslim)

Muslim scholars (may Allah be merciful to them) have given close definitions to the word 'Ibadah (worship). The most comprehensive definition is that stated by Shaykh Al-Islam, Ibn Taymiyyah (may Allah be merciful to him) who says: "It is a comprehensive word comprising all deeds and words that Allah loves and is pleased with whether manifested or hidden." This means that 'Ibadah entails two things: total submission to Allah (Exalted be He) in all His Orders and Prohibitions in a Muslim's beliefs, words and deeds; and living according to the Sharī'ah laid down by Allah. A Muslim should treat as lawful that which Allah has declared to be lawful and to treat as forbidden that which Allah has declared to be forbidden. They should submit in all their manners, actions and behaviors to Sharī'ah resisting all personal desires and whims. This is applied both to individuals and societies and to both men and women. Anyone who submits to Allah in some aspects of their life and to creatures in other aspects is not a true worshipper of Allah. This meaning is stressed in the Ayah (Qur'anic verse) where Allah says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿He (Glorified and Exalted be He) also says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿

Moreover, it is related that the Messenger of Allah (peace be upon him) said,﴾ "None of you (truly) believes until their desires are in accordance with what I have come with." ﴿

Based on that, a Muslim's Iman (Faith/belief) is not complete unless they believe in Allah, accept His Decree in minor as well as major issues and seek judgment from Sharī'ah alone in all affairs whether related to the self, property or honor. Otherwise, a believer would be worshipping someone other than Allah, Who says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿So anyone who submits to Allah

(Exalted be He), obeys Him and seeks judgment from His Revelations is a true worshipper of Allah, while anyone who submits to other than Him and applies other law has indeed worshipped and followed Taghut (false gods). Allah (Exalted be He) says:﴾ Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. ﴿

Submission to Allah and renunciation of Taghut and their judgments are among the prerequisites of Shahadah (Testimony of Faith) that there is no god but Allah alone, without any partners, and that Muhammad is His servant and Messenger. Allah (Glorified be He) says:﴾ Surely, His is the Creation and Commandment. ﴿

Since Allah is the Only Creator, He is the Only Commander (Glorified be He) and it is obligatory to obey His Commands.

Allah informs us about the Jews and Christians who have taken their rabbis and monks as lords besides Allah by obeying them in making lawful what is unlawful or unlawful what is lawful. Allah (Exalted be He) says:﴾ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ﴿

(Part No : 1, Page No: 75)

It is related on the authority of 'Ady ibn Hatim (may Allah be pleased with him) how he thought that worshipping rabbis and monks can only be through slaughtering and vowing for them, prostrating and bowing before them and the like. This was clarified to him:﴾ "When he went to the Prophet (peace be upon him) to enter Islam and heard him reciting this Ayah, he said, 'O Messenger of Allah! We do not worship them.' He was referring to Christian monks, as he was a Christian before entering Islam. The Prophet (peace be upon him) said, 'Do you not follow them in deeming unlawful what Allah has made lawful and in deeming lawful what Allah has made unlawful?' He said, 'Yes, we do.' The Prophet (peace be upon him) said, 'That is worshipping them.'" ﴿(Related by Ahmad and Al-Tirmidhy who ranked it as Hadith Hasan [good Hadith])

A l-Hafizh Ibn Kathir said in his (Tafsir): "That is why Allah says:﴾ while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) ﴿It means that only that which Allah forbids is the Haram (the forbidden and unlawful), and only that which Allah permits is the Halal (the permissible and lawful), whatever laws He laid down must be followed and His Judgments must be executed. The words:﴾ Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ﴿mean that Allah is Glorified and Exalted high above having partners, equals, helpers, rivals or children. There is no God but Him and He is the only Lord." (Vol. 2, p. 349)

Chapter

Based on the fact that seeking judgment from the Sharī'ah is a prerequisite for attesting that there is no God but Allah and that Muhammad is His servant and Messenger, applying the judgments of false gods, leaders, soothsayers and the like negates the true Iman in Allah. Doing so is considered to be Kufr (disbelief), Zhulm (injustice) and Fisq (flagrant violation of Islamic law). Allah (Exalted be He) says:﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿Allah also says:﴾ And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿And Allah says:﴾ Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh. ﴿

(Part No : 1, Page No: 76)

Allah (Exalted be He) shows that judging by anything other than what He has revealed is an act of pagan people and that abandoning the Judgments of Allah incurs His Punishment and Wrath which will never be turned back from the wrong-doers. Allah (Glorified be He) says﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ﴿﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿Anyone who reads this Ayah and contemplates its meanings, understands that the Commandment to apply the Judgments of Allah is stressed in eight ways. **Firstly:** The Order to rule by Sharī'ah in the Ayah:﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed ﴿

Secondly: People's desires and inclinations should not prevent them from judging by what Allah has revealed under any circumstance. Allah (Exalted be He) says:﴾ and follow not their vain desires ﴿

Thirdly: The warning against abandoning the Sharī'ah when judging in minor and major matters. Allah (Exalted be He) says:﴾ but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. ﴿

Fourth: Turning away from the Judgment of Allah or rejecting any part of it is a major sin that entails severe punishment. Allah (Exalted be He) says:❨ And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. ❩

Fifth: The warning against being deceived by the numerousness of opposers to the Judgments of Allah. Few are the servants of Allah who are grateful. Allah (Exalted be He) says:❨ And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ❩

Sixth: Judgment by anything other than what Allah has revealed is described as the judgment of Jahiliyyah (pre-Islamic time of ignorance). Allah (Exalted be He) says:❨ Do they then seek the judgement of (the Days of) Ignorance? ❩

Seventh: Stressing the great fact that the Judgment of Allah is the best and most just of all. Allah (Exalted be He) says:❨ And who is better in judgement than Allâh ❩

Eighth: Yaqin (certainty and conviction) necessitates sincerely believing that the Judgments of Allah are the best, the most perfect, the most complete and the most just of all. It is a Muslim's duty to accept them and surrender to them. Allah (Exalted be He) says:❨ And who is better in judgement than Allâh for a people who have firm Faith. ❩

Moreover, these meanings are stressed in various Ayahs and are supported by the Prophet's words and deeds. For example, Allah (Glorified be He) says❨ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ❩Allah also says:❨ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them ❩and He says:❨ Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah) ❩Allah (Glorified be He) says:❨ It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. ❩

In addition, it is confirmed that the Messenger of Allah (peace be upon him) said,❨ "None of you believes until their desires are in accordance with what I have come with." ❩ Al-Nawawy said:"This is a Hadith Sahih (authentic Hadith) which we have reported in "Kitab Al-Hujjah" with an authentic Sanad (chain of narrators)."It is also related that the Prophet (peace be upon him) said to `Ady ibn Hatim (may Allah be pleased with him),❨ "'Do you not follow them in deeming unlawful what Allah has made lawful and in deeming lawful what Allah has made unlawful?' He said, 'Yes, we do.' The Prophet (peace be upon him) said, 'That is worshipping them.'" ❩ Ibn `Abbas (may Allah be pleased with him) told those who argued with him regarding some issues: "I fear that stones are about to rain down on you from the sky! I tell you that the Messenger of Allah (peace be upon him) said (such-and-such) and you tell me that Abu Bakr and `Umar said (such-and-such)!"

Based on that, a servant must fully submit to what Allah and His Messenger say and give it precedence over whatever anyone else says. This is Ma`lum minad-din biddarurah (a necessarily known religious principle).

In fact, Allah, out of His Mercy and Wisdom, stipulates that seeking judgment in disputes among His servants should be according to His Shari`ah and Revelation. Allah (Glorified be He) is Exalted High above and free from all human weaknesses, desires, incapability and ignorance and He is the All-Wise, the All-Knower, the Most Kind, and the Well-Acquainted with everything. He knows His servants and what sets their affairs right whether in the present or future. That is why Allah, out of His Mercy, took charge of judging between His servants concerning their disputes, conflicts and life matters so that justice, goodness and happiness prevail and also content, tranquility and relief. When a servant is certain that the Judge in any of their disputes is Allah, the Creator, the All-Knower and the Well-Acquainted, they will accept and yield, even if the judgment opposes their personal desires and wishes. On the other hand, when a servant knows that the judgment is passed by humans like themselves who have their whims and desires, they will not accept it and will go on with the litigation, and disputes will never end. Since Allah (Glorified and Exalted be He) obligates seeking judgment through the laws He has revealed to His servants out of His Mercy and Kindness, He teaches and shows them the way to fulfill this obligation. Allah (Glorified be He) says:

❨ Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. ❩ ❨ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩

In addition, the Ayah is not only addressed to the ruler and the one ruled and the caretaker and the subjects in general, but also to the judges and it advises them to be just. Allah commands judges to be just and commands the believers to accept the judgments based on the Shari`ah and what Allah has revealed to His Messenger (peace be upon him). He orders them when they differ or dispute to refer the matter to Allah and His Messenger (peace be upon him).

Based on the previous discussion, the Muslim learns that applying Sharî'ah and seeking judgment from it is obligated by Allah and His Messenger (peace be upon him). It is a prerequisite of submitting to Allah and attesting that His Messenger Muhammad (peace be upon him) came with the Message. Opposing these facts or any part of them brings forth Allah's Torment and Punishment. Moreover, the command applies to the way a Muslim country deals with its subjects and to Muslim individuals at any place and time.

In case of disputes, whether on the level of countries, groups or individuals, the ruling is the same. To Allah belongs all the Creation and Commandment and He is the Most Just of the judges. Anyone who believes that people's judgments and opinions are better than, similar to or equal to the Judgments of Allah and His Messenger (peace be upon him) is not a believer. The same applies to anyone who allows positive laws and man-made regulations to substitute for Allah's Judgments, even if they believe that Allah's Judgments are better, more comprehensive and more just.

Therefore, it is the duty of Muslim populace, their rulers and kings and those in charge of Muslim affairs to observe Taqwa (fearing Allah as He should be feared) and apply Sharî'ah in their countries and in relation to all of their affairs. They should protect themselves and those under their power from Allah's Punishment in this world and in the Hereafter. Furthermore, those in authority should take warning from what had happened in countries that opposed the Judgments of Allah and which blindly imitated the West following its ways that led them to disagreement, dispersion, increase in evil, decrease in goodness and spread of killing. Things are going from bad to worse in these countries and their enemies gain more political and intellectual power over them and things will not improve unless they return to Allah (Glorified be He) and follow His Straight Path which He has chosen for His servants and commanded them to follow to enter Paradise. Allah (Glorified be He) is Most Truthful when He says:

﴾ "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." ﴿﴾ He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." ﴿﴾ (Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." ﴿

Severe is the life of hardship with which Allah has punished those who have disobeyed Him and neglected His Orders, substituting the Judgments of Allah, Lord of the Worlds with those of helpless creatures.

What a stupid person is the one who has Allah's Words that speak the truth, judge between people, show them the right way and guide the misguided but who discards all that to follow instead a human being's opinion or a country's regulations. Do those people not know that they have lost this world and the Hereafter? They have neither achieved success and happiness in this world nor are safe from Allah's Torment and Punishment on the Day of Resurrection, for they have deemed lawful what Allah has made unlawful and have not fulfilled His Obligations on them. I ask Allah to let my words be a reminder and a warning to people, so that they may consider their situations and what they have done to themselves and their nations. I hope people would return to the truth and stick to the Qur'an and Sunnah to be among the true followers of Muhammad (peace be upon him). If Muslims do, they will be highly esteemed among other nations like the Salaf (righteous predecessors) and the three best generations of Muslims. They owned the land and ruled the world and many people entered Islam under their reign. Allah has granted them victory as He grants victory and success to His believing servants who obey Him and His Messenger (peace be upon him). I hope that all sinners would know how great the treasure is that they will lose and how grievous the sin is that they are committing. In fact, they are bringing forth afflictions and hardships to their nations. Allah (Exalted be He) says:﴾ And verily this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه و سلم) and your people (Quraish people, or your followers), and you will be questioned (about it). ﴿

It is also confirmed that the Prophet (peace be upon him) said that at the end of time, the Qur'an would be taken away from people's hearts and from Mus-hafs (Qur'an-books) when people would no longer be interested in it and when they renounce its recitation and application of its rules. I warn Muslims against this affliction that may befall them and future generations as a result of their wrong deeds. Truly! To Allah we belong and truly, to Him we shall return.

In addition, I offer this advice to Muslims who live nowadays and know the rulings of Islam and the Sharî'ah and despite of all that, they seek judgment in their disputes from people who judge according to customs and traditions and use some rhyming words and sentences, thus acting like the people of Jahiliyyah (pre-Islamic time of ignorance).

I hope that anyone who has read my advice performs Tawbah (repentance to Allah), abstains from doing these prohibited acts, seeks Forgiveness from Allah and regrets ever doing them. Muslims should advise one another to try and annul all the customs of Jahiliyyah and practices that oppose Sharî'ah.

Performing Tawbah erases all the previous sins and a penitent is as sinless as one who has not committed a sin. Moreover, Muslim rulers who have subjects committing this sin should remind them of the truth and show it to them. Appointing righteous leaders leads to much goodness and Allah's servants would stop opposing the Judgments of Allah and committing His Prohibitions. Nowadays, Muslims are in dire need of their Lord's Mercy which will change their present and lift them from a life of humiliation and disgrace to a life of honor and dignity.

I ask Allah by virtue of His Most Beautiful Names and Attributes to open Muslim's hearts to understanding His Words and to take an interest in them, applying Shari'ah and renouncing anything else and abiding by its rulings. Allah (Glorified and Exalted be He) says: ﴾ The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not. ﴿ Peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow him righteously until the Day of Resurrection!

(Part No : 1, Page No: 82)

Ruling on claiming that the Qur'an has contradictions or

some superstitions and on defaming the Messenger (peace be upon him)

or discrediting his message along with answering

those who dare say so

Praise is due to Allah. Peace and blessings be upon the Messenger of Allah, upon his family, his companions and those who follow his guidance. Ash-Shihab Lebanese newspaper (issue of Rabi'ul-Awwal 23, 1394 A.H./April 1, 1974 A.D.) published very serious and dangerous passages from a speech of a high official addressed on some occasions discussing self-education and national awareness. These passages imply that the Noble Qur'an has contraries and some superstitions along with describing Prophet Muhammad (peace be upon him) as a very simple man, who used to travel through the desert and listen to the trivial superstitions that were in circulation at that time and that he inserted these superstitions into the Noble Qur'an. Following is the text of what has been published by the above-mentioned newspaper:

The Qur'an contains contraries and superstitions such as the story of the people of the cave and the staff of Musa (Moses).

This statement was said on an occasion held towards the end of the last month. It was said at a conference for teachers and educators on the occasion of the international assembly on self-education and national awareness. On that occasion, this high official delivered a long speech in which he spoke about important intellectual issues and quoted Qur'anic texts to conclude that they are contradictory at times and sometimes superstitious. Another newspaper published the speech of this official in two parts released in two issues on March 20 and 21 of the last month. It is noted that the state media deleted the odd statements from the speech, but we will state the deleted passages

(Part No : 1, Page No: 83)

which were heard live from this official and then we will state what has been published by the newspaper word for word:

(1) Indeed, there is contradiction in the Qur'an, which reason can no longer accept. It exists between the following Ayahs (Qur'anic verses): ﴾ Say: "Nothing shall ever happen to us" ﴿ And, ﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿

(2) The Messenger Muhammad (peace be upon him) was a simple man, who used to travel a lot in the Arabian desert and listen to the trivial superstitions that were in circulation at that time and he transmitted these superstitions to the Qur'an such as the staff of Moses, which cannot be accepted by a sound mind after the discovery of Pasteur and the story of the people of the cave.

(3) Muslims have reached the point of deifying the Messenger Muhammad, since they always repeat their saying: Muhammad (Allah's peace be upon him) and their saying: Allah sends His prayers upon Muhammad - and this raises Muhammad to the status of a god. At the end of his speech, the speaker called upon teachers and those in charge of education to dictate what he said about Islam to their students. This is the end of what has been stated by "Ash-Shihab" newspaper about the speech of the above-mentioned official. Every Muslim who read this article or listened to it was enraged by it, because it included open disbelief and a challenge against Allah (may He be Exalted and Sublime) and His Messenger (peace be upon him) at the hand of a high official of a country claiming to be Muslim country. He was supposed to defend his religion, to defend the Book of his Lord and to defend His Messenger Muhammad (peace be upon him), if he had listened to such an article or even to something less than it from anyone else; however, the case is as what Allah (may He be Exalted and Sublime) says: ﴾ Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. ﴿ And, ﴾ (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." ﴿

Upon reading this article in "Ash-Shihab" newspaper, I took the initiative and sent a letter to this official, dated 7/4/1394 A.H., stating:

(Part No : 1, Page No: 84)

"Ash-Shihab" newspaper (issue of Rabi'ul-Awwal 23, 1394 A.H.) published a speech which has

been attributed to you and it is a very dangerous speech. This speech includes accusations that the Noble Qur'an contains contradictions and includes superstitions. It also contests the high position of the message of Muhammad (peace be upon him).

This speech has annoyed Muslims who denounced it totally. If this speech was in fact delivered by you, you must hasten to make sincere repentance to Allah (Exalted be He) and declare it through the state media or you should issue a clear official statement denying it and confirming your belief in its opposite in order to assure Muslims and to calm down their rage against such serious and dangerous statements.

We ask Allah (Exalted be He) to guide all of us to that in which there is goodness and prosperity in the worldly life and the Hereafter, to repent to Him from all sins, secret or public, and to raise Islam, its followers and its states to the highest position. Indeed, He is Hearing and Responsive.

President of the Islamic University **in Al-Madinah Al-Munawwarah**

'Abdul 'Aziz Bin 'Abdullah Ibn Baz

(Part No : 1, Page No: 85)

Another letter was also sent by me and by the Shaykhs: Hasanayn Muhammad Makhluf, Abul-Hasan 'Aly Al-Hasany An-Nadawy, Abu Bakr Mahmud Jumy and Dr. Muhammad Amin Al-Misry in 16/4/1394 A.H., stating the following:

"Ash-Shihab" newspaper (issue of Rabi'ul-Awwal 23) attributed statements to you that cause the one who says them to be a disbeliever, because they have contested the Noble Qur'an and Al-Mustafa (the Chosen Prophet, peace be upon him) and your call for those in charge of education to convey such statements to their students. If you have already made these statements, then you need to hasten and repent from them and return to Islam; otherwise, you have to declare an open denouncement of these statements and announce that to the entire world through the various means of publishing and declare your sound Islamic belief in Allah (Exalted be He), in His Book, and in His Messenger, as a declaration of your innocence from disbelief, quieting the outrage and assuring Muslims all over the world. Your failure to do this will be evidence of your apostasy from Islam and a spark that ignites sedition whose evil consequences are only known to the Lord of the worlds, and you will carry the burdens of these consequences and of those who will be tempted by them until the Day of Judgment. Allah (Exalted be He) says:﴿ and as for him among them who had the greater share therein, his will be a great torment. ﴾

Abu Al-Hasan 'Aly Al-Hasany An-Nadawy,	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz	
Secretary of the council of Muslim Scholars, Lucknow, **India** and the member of the Muslim World League **in Makkah Al-Mukarramah**	The President of the Islamic University **in Al-Madinah Al-Munawwarah**	
Abu Bakr Muhammad Jumy,	Dr. **Muhammad Amin Al-Misry,**	**Hasanayn Muhammad Makhluf,**
the Chief Judge of the northern states, **Nigeria**	The University of King 'Abdul-'Aziz in Makkah Al-Mukarramah	The former Mufti of Arab Republic of Egypt.

(Part No : 1, Page No: 86)

Then, I reviewed the above-mentioned newspaper and found it mentioning in its issue released on March 21, 1974 A.D., exactly what has been transmitted from it by "Ash-Shihab" newspaper regarding what was stated about the staff of Moses and the story of the people of cave. I also found it stating very heinous evil in its issue of March 20, 1974 A.D. said by the mentioned person and it was not reported in "Ash-Shihab" newspaper. Following is the text of what has been published by this newspaper:

(I want to attract your attention to a deficiency that I will exert all my efforts to fix it, before ending my task. It is the subject of equality between man and woman, the equality which exists at school, at work, at agricultural activity and even at the police level, but unfortunately, it does not exist in inheritance, since the male still takes what is equal to the share of two females. Such principle of inheritance found what had justified it when man was responsible for woman, who was in a social level that did not allow the equality between her and man, as the girl was buried alive and despised, but nowadays, she is working and she might be in charge of the affairs of her little brothers and sisters. For example, my wife was the one in charge of the affairs of her brother and she stayed up late to take care of him and faced all types of agricultural hardships to provide him with necessary means of education. She was very careful to achieve the hope of her father who wanted his son to be a lawyer. Is it, then, reasonable that such sister inherits half of what the brother inherits in such case? Therefore, we need to work out our discretion to analyze this situation and hasten the development of the Islamic Law to be in accordance with the developments of the society. Previously, we have restricted polygyny by means of the personal discretion with regard to the concept of the noble Qur'anic verse. Furthermore, it is the right of the rulers, being the Commander of the Believer, to develop the Islamic Law in order to be in accordance with the development of the people and the development of the concept of justice and the norm of life).

This is what was stated in the above-mentioned newspaper. If it is proved that such statement was issued by that official

(Part No : 1, Page No: 87)

mentioned above, then it is another kind of open disbelief, because he claimed that giving women half of the share given to men in inheritance is a deficiency in Islamic Law and it is not logical to continue in the application of this principle, especially after women started working. He also mentioned the prevention of polygyny by the means of personal discretion and that it is an obligation to develop the Islamic Law to comply with the development of the society. He also stated that such development is the right of the rulers, for they are the Commanders of the Believers, but his is open falsehood, as it includes grievous evil and heinous corruption, to which attention will follow, Allah Willing.

(Part No : 1, Page No: 88)

Clarification of the evidence that whoever impugns the Qur'an

or the Messenger of Allah (peace be upon him) is regarded as a Kafir (disbeliever)

Since this issue came to our knowledge, our duty as Muslims who must give sincere advice for the sake of Allah and His servants obliges us to clarify the Islamic ruling on a person who impugns the Qur'an claiming that it contains contradictions and some myths, and on a person who calumniates the Prophet (peace be upon him) in any way. Jealousy and anger for the sake of Allah impel us to do so, as we are duty-bound to support His Glorious Book and His Honorable Messenger and to discharge some of our obligations toward Him. Our aim here is to clarify the ruling on whoever disparages the Book of Allah or His Messenger; whether the doer declares denial of or Tawbah (repentance to Allah) from this act or not.

The Book of Allah, Sunnah of His Messenger and Ijma' (consensus of scholars) testify that the Book of Allah is a perfectly precise book and that it is the Word of Allah - revealed by Him. This Book is free from any superstitions or lies. The mentioned sources of evidence affirm the necessity of showing veneration to and support of the Prophet (peace be upon him). They also affirm that casting aspersions on the Book of Allah or His Messenger is regarded as major Kufr (disbelief) and Riddah (apostasy). We here present to the noble reader the clarification of this matter:

In Surah Yunus, Allah (Exalted be He) says,﴿ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) Al-Hakîm ﴾**In the beginning of Surah Hud, He says,**﴿ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things). ﴾**In Surah Luqman, He (Glorified and Exalted be He) says,**﴿ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. ﴾﴿ These are Verses of the Wise Book (the Qur'ân). ﴾**The scholars of Tafsir (exegesis of the meanings of the Qur'an) commented that these Ayahs show that the Qur'an, whose wording and meanings are precise, contains just rulings, truthful stories and upright legislation.**

(Part No : 1, Page No: 89)

It is also the judge between people in their disputes. Allah (may He be Praised) says,﴿ Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. ﴾**and:**﴿ Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute ﴾**.**

Consequently, how can a book whose content is full of contradictions and myths be the same one whose wording and meanings are precise and which is used to judge between people?! How can it be a reliable and precise book if the Messenger who brought such a book is a naïve person who cannot differentiate between the truth and superstition?! Based on this, a person who claims that the Qur'an has contradictions and myths or that the Messenger (peace be upon him) is naïve, is disparaging the Book of Allah, denying the Revelations of Allah, defaming the Prophet (peace be upon him) and undermining the integrity of his mind. Any Muslim who makes such a claim is regarded as a Kafir (disbeliever) and Murtad (apostate from Islam). In the beginning of Surah Yusuf, Allah (may He be Praised) says,﴿ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing). ﴾﴿ Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. ﴾﴿ We relate unto you (Muhammad صلى الله عليه و سلم) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). ﴾**and in Surah Al-Zumar He (Exalted be He) says,**﴿ Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. ﴾**The people of knowledge explain the meaning of the phrase "resembling each other" saying that the parts of this Book are similar to one another and affirm one another. How can a book which is the best of speech and tells the best of stories contains contradictions or superstitions?! Glory to You, O Allah! This is a great slander.**

It was authentically reported from the Prophet (peace be upon him) that he used to say in his Khutbahs (sermons),﴿ "Ama Ba'd (Now then)! The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him)." ﴾

(Part No : 1, Page No: 90)

Anyone who casts the aforesaid aspersions on the Qur'an or invents other lies is contradicting Allah's Words Who has described His Book as the best speech and best of narratives.

Additionally, they are contradicting the Messenger (peace be upon him) who said that the best speech is the Qur'an. Describing the Glorious Qur'an, Allah (may He be Praised) says,﴿ A revelation from (Allâh), the Most Gracious, the Most Merciful. ﴾and:﴿ And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists), ﴾﴿ Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down ﴾He also says,﴿ And this (the Qur'ân) is a blessed Book which We have sent down ﴾and:﴿ Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). ﴾He says,﴿ it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). ﴾﴿ Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل). ﴾There are many other Ayahs in the Qur'an that affirm this meaning. Anyone who claims that this Book contains contradictions and some myths received by the Messenger (peace be upon him) from the desert, is claiming that some parts of the Qur'an are neither sent down by Allah nor divinely guarded. By making such a claim they have described the Messenger of Allah (peace be upon him) as a liar who fabricated lies against Allah and inserted into His Book words that are not part of it, but in spite of this they state before people that the Qur'an is the Word of Allah. That is the worst calumny against the Messenger of Allah (peace be upon him), describing him as lying against Allah and deceiving people, which is among the most abominable acts of Kufr (disbelief), perversity and injustice. Allah (may He be Praised) says,﴿ Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم) and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? ﴾and:﴿ And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me", whereas no revelation has come to him in anything ﴾He (Exalted be He) also says,﴿ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾.

(Part No : 1, Page No: 91)

Scholars of Tafsir stated that this Ayah was revealed concerning a group of people who accompanied the Prophet (peace be upon him) in the Battle of Tabuk. Some of them said, "We have never seen people who love their stomachs more nor tell more lies nor are more cowardly in battle than these Qur'an-readers". Others said, "Do you think that fighting Banu Al-Asfar (i.e. Byzantines) is like the fighting of Arabs. By Allah! You, tomorrow, will be tied with ropes". Some of them added, "He (i.e. the Prophet) thinks that he is able to conquer the palaces and castles of the Byzantines. How impossible!" So Allah (may He be Praised) revealed the following Ayah,﴿ If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾They came to the Prophet (peace be upon him) to beg his pardon saying that they were only talking idly, joking and speaking like the people in a traveling caravan not to get bored of the road! The Messenger of Allah (peace be upon him) did not forgive them, saying,﴿ "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾If their speech was considered mockery of Allah, His Ayahs and His Messenger and as declaration of Kufr after professing Iman (Faith), the case of the persons who claim contradictions and myths in the Qur'an or claim that the Prophet (peace be upon him) is naïve and cannot distinguish between the truth and superstitions is undoubtedly a far worse mockery and a much graver act of Kufr.

Scholarly views concerning those who malign or ridicule the Glorious Qur'an or the Messenger (peace be upon him)

Or blaspheme Allah or the Messenger (peace be upon him)

Imam Abu `Abdullah Muhammad ibn Ahmad Al-Ansary Al-Qurtuby **said in his Tafsir Book "Al-Jami` Li Ahkam Al-Qur'an" in his commentary on this Ayah (Qur'anic verse) the following: Al-Qady** Abu Bakr ibn Al-`Araby **said: What they - the hypocrites - said must have been either in earnest or in jest, but no matter what it was, it is Kufr (disbelief), because joking about Kufr is also Kufr, and there is no difference of opinion concerning this among the Ummah (Muslim nation). End quote.**

(Part No : 1, Page No: 92)

Al-Qady `Iyad ibn Musa **(may Allah be merciful to him) said the following in his Book "Ash-Shifa' bi T a`rif Huquq Al-Mustafa" (Healing by the Recognition of the Rights of the Chosen one) p. 325: Let it be known that whoever makes light of the Qur'an or the Mus-haf (a copy of the Qur'an) or any part of it, or blasphemes them, or denies any letter or Ayah of it, or contradicts anything it stated whether it is a ruling or news, or knowingly asserts what it negates or negates what it asserts, or doubts any of it - is a Kafir (disbeliever) according to Ijma` (consensus of scholars). Allah (Exalted be He) says:**﴿ it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). ﴾﴿ Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل). ﴾

Al-Qady `Iyad **said in his above-mentioned book regarding the ruling on blaspheming the Prophet (peace be upon him) p. 233 the following: Let it be known - may Allah grant me and you success - that anyone who curses the Prophet (peace be upon him), or defames him, or attributes to him a shortcoming in his person, lineage, religion or one of his characteristics, or speaks badly about him, or likens him to something in a way that implies reviling him, scorning him, belittling his status, disparaging him or criticizing him, will be a blasphemer and will come under the same ruling as those who blaspheme him; they must be executed as we shall elaborate. None of the chapters of this section on this subject is to be excluded from the ruling, and we will not cast doubt, either explicitly or implicitly, on the ruling of killing the doer. The same applies to anyone who curses him, supplicates against him, or wishes harm upon him, or attributes to him something that does not befit his status by way of derogation, or trifles with his venerated position by speaking nonsense about him, or obscene words, or offensive statements, or falsehood, or criticizes him for trials or catastrophes that befell him, or tries to undermine his position because of some human trait that is possible for a Prophet. This is according to the consensus of Muslim scholars and head Muftis (Islamic scholars qualified to issue legal opinions) since the time of the Sahabah (Companions of the Prophet, may Allah be pleased with them) onwards.**

Abu Bakr ibn Al-Munzir **said: The majority of Muslim scholars are unanimously agreed that whoever reviles the Prophet (peace be upon him) must be executed. Among the scholars who gave this opinion are:** Malik ibn Anas, Al-Layth, Ahmad, Ishaq; **it is also the legal view of** Al-Shafi`y.

Shaykh-ul-Islam Ibn Taymiyah **(may Allah be merciful to him) said the following in his Book "Al-Sarim Al-Maslul 'Ala Shatim Al-Rasul (The Drawn Sword Against the Blasphemer of the Prophet)" p. 3: The first issue: Those who revile the Prophet (peace be upon him) whether a Muslim or Kafir, must be killed; this is the view of the majority of scholars.**

(Part No : 1, Page No: 93)

Then he cited the words of Abu Bakr ibn Al-Mundhir **which have been mentioned above in the statement of Al-Qady** `Iyad: **then Shaykh-ul-Islam said the following:** Abu Bakr Al-Farisy **(one of the followers of Shafi`y) reported the unanimous agreement of the Muslims that the Had (ordained punishment for violating Allah's Law) incurred against the one who blasphemes the Prophet (peace be upon him) is killing, while the Had incurred for blaspheming others is lashing. The consensus which he reported is based on the unanimity of the earliest generation of the Sahabah and the Tabi`un (Followers, the generation after the Companions of the Prophet), or he might have intended by it their consensus that the reviler of the Prophet (peace be upon him) must be executed if the person is a Muslim. Al-Qady** `Iyad **also restricted the ruling to Muslims. He said: The whole Ummah are unanimously agreed that anyone who disparages or blasphemes the Prophet (peace be upon him) from among the Muslims must be killed. More than one scholar has reported the consensus opinion on killing and declaring the blasphemer of the Prophet (peace be upon him) to be a Kafir. Imam** Ishaq ibn Rahawayh, **one of the prominent scholars (may Allah be merciful to him) said: Muslims are unanimously agreed that anyone who blasphemes Allah (Exalted be He) or His Messenger (peace be upon him), or denies something which Allah (Glorified and Exalted be He) has revealed, or kills one of the Prophets of Allah (Glorified and Exalted be He) is a Kafir by committing this action, even if admitting to the truth of all the Revelations of Allah.** Al-Khattaby **(may Allah be merciful to him) said: I do not**

know of any Muslim who disagreed on the obligation of killing such a person (the one who blasphemes the Prophet). Muhammad ibn Sahnun said: Scholars are agreed that the one who reviles or disparages the Prophet (peace be upon him) is a Kafir and is threatened with the Punishment of Allah and the ruling - according to the Ummah - is that such a blasphemer must be killed. Whoever doubts that this person is a Kafir or deserves Punishment, the denier will be committing Kufr (disbelief). Shaykh-ul-Islam, Abu Al-`Abbas (may Allah be merciful to him) said: The summary of the view is: If the blasphemer is a Muslim, they have committed Kufr and must be executed without disagreement; this is the view of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad). As aforesaid, among the Imams who reported the unanimous view: Ishaq ibn Rahawayh and others, then he mentioned the disagreement if the blasphemer is a Dhimmy (protected non-Muslim living under Islamic rule) then he (may Allah be merciful to him) mentioned at the end of the book, p. 512 the following: The fourth issue concerning the explanation of the blasphemy in question and the difference between it and plain Kufr (disbelief). Before we begin to discuss the issue, we should give a short introduction which should be mentioned at the beginning of the first issue, but it is also suitable to mention it here to reveal the secret of the case.

Blaspheming Allah (Exalted be He) or His Prophet (peace be upon him) is manifest and hidden Kufr whether the blasphemer believes that it is prohibited, or deems it lawful, or is ignorant or unaware of its unlawfulness, which is the legal view maintained by the Fuqaha' (Muslim jurists) and the rest of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim main body) who say that Iman (Faith) is composed of words and actions...to the saying in p. 538 the following: Exemplifying the words of blasphemy against the Messenger of Allah (peace be upon him) is heavy on the heart as well as the tongue. We feel the gravity of uttering such words, even by way of mention, but because we need to explain the ruling on this matter, we will talk about the types of blaspheming in general without specification and the jurist can comprehend it from that. Blasphemy is of two types: invoking and informing. As for invoking, one for example may say to another: "May Allah curse him," or "May Allah disfigure him," or "May Allah disgrace him," or "May Allah show no mercy to him," or "May Allah be displeased with him," or "May Allah cut off his descendants". All this and the like of it is a form of blaspheming the prophets and others. The same ruling applies to those who say about a prophet: "May Allah not send on him peace or blessings," or "May Allah not raise his repute," or "May Allah erase his name," and similar invoking of evil upon him in this world or in the Hereafter. If such phrases are uttered by a Muslim or a Dhimmy, they are considered to be blasphemy and as a result, the Muslim must be killed because of it under any circumstance and the Dhimmy will be killed if they declare it.... until he (may Allah be merciful to him) said in p. 540: The second type: As for informing, all that people consider as insult, blasphemy or disparagement entails killing. Kufr does not necessarily involve blasphemy. A person could be a Kafir but not a blasphemer. People are generally aware that a person may hate another and think ill of him, but does not revile him, and may add revilement to this. But even if the revilement is the exact thought in mind, still not all that can be thought can be said, and not all that can be said secretly can be said openly, and the same word can in one situation be a blasphemy and in another not a blasphemy. Thus, it is known that this matter differs according to words and situations. Since no boundary is defined for blasphemy in language or Shari`ah, the reference will be to custom. So what is customarily considered to be blasphemy against the Prophet (peace be upon him) will fall under the ruling given by the Sahabah and scholars. Otherwise, it will not.

(Part No : 1, Page No: 95)

Refuting malicious misconceptions and claims circulated by some people

Six despicable matters could be discerned in the speech of those who state them:

First, claiming that the Qur'an includes contradictions, citing as evidence Allah's saying:﴿ Say: "Nothing shall ever happen to us" ﴾and His saying:﴿ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴾

Second, denying the stories of Musa's (peace be upon him) stick and the People of the Cave and describing them as mere imaginative legends.

Third, claiming that the Messenger of Allah, Muhammad, (peace be upon him) was a simple man travelling much across the Arabian desert and listened to superstitious tales prevalent at the time. Accordingly he mixed such tales with the Ayahs (Qur'anic verse) of the Qur'an, such as Musa's stick and the People of the Cave.

Fourth, denying giving a woman a share in inheritance half of that given to men and comprehending this matter as illogical and therefore, due procedures should be quickly taken to remove such inequality. They claim that this does not comply with the development of the community. They even allege that rulers should adopt procedures in line with the development of the society.

Fifth, denying polygyny and confining it to certain people as, according to them, it does not suit the development of the society.

Sixth, saying that Muslims have reached a degree of deifying Prophet Muhammad (peace be upon him) by sending peace and blessings upon him, such as "peace be upon him"; "may Allah send His Salah (Graces, Honours, Blessings, Mercy) on the Prophet", and so on. They consider this as deifying Muhammad (peace be upon him).

We, In sha'a-Allah (if Allah wills), will explain the invalidity of the above-mentioned misconceptions and refute them with decisive evidence, even though such matters are clear and obvious - praise be to Allah -

(Part No : 1, Page No: 96)

to any person with the least degree of wisdom. However, our aim is to resist evil and make the truth clearly known to whoever might fall victim to such malicious misconceptions and unable to refute them. And Allah is the One Whose help is sought. Claiming that the Qur'an is self-contradictory, i.e. its Ayahs (Qur'anic verses) contradict one another, is one of the worst abominations and an act of blatant Kufr (disbelief) as previously stated. This implies disrespecting the Qur'an and abusing it, as well as ascribing to it that which does not befit its sacredness. We already explained with decisive evidence that the Qur'an is free from all such claims, and that its Ayahs (praise be to Allah) are perfected. Allah (may He be Praised) says:﴿ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴾and;﴿ it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). ﴾﴿ Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل). ﴾and;﴿ Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction. ﴾There are other Ayahs that indicate the perfection and exactness of the Qur'an and that it includes the best discourse and parables. Scholars have unanimously agree on that and regard as Kafir (disbeliever) whoever expresses opinions or adopts claims that abuse or deny any of its clear-cut texts. As for the two mentioned Ayahs and similar ones about fate, predestination and linking results to causes; there is no contradiction implied whatsoever. Such claims are due to misunderstanding and lack of sufficient knowledge, as a poet said:

Many are those who mistakenly critcize what is true	**The problem lies in their misunderstanding**

There has been Ijma` (consensus) among the knowledgeable and insightful Muslim scholars of the Arabic language and Islam as well as the adversaries of Islam that Allah 's Book is perfect, and that it is the best ever revealed book as it includes

(Part No : 1, Page No: 97)

useful knowledge and just rulings in addition to true parables and upright legislation expressed with eloquence and a sublime style. Allah (may He be Praised) says:﴿ And the Word of your Lord has been fulfilled in truth and in justice. ﴾referring to the truth of its parables, and justice of its legislation and rulings. Allah (Exalted be

He) says:❪ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions ❫Scholars explain that the word "Al-Huda", i.e. guidance, as designating all that the Qur'an encompasses with regard to useful knowledge and true narratives, whereas the word "Din-ul-Haq" i.e. religion of the truth, refers to implied upright legislation and just rulings dedicated to mankind.

To bear this in mind, then the combination of the meanings of the two aforementioned Ayahs and similar ones indicates that Allah (may He be Praised) ordained the measures (of quality) of the creation and had previous knowledge of their deeds as well as measuring their provisions and ages, and that He (Exalted be He) records all this in Al-Lawh-ul-Mahfuzh (the Preserved Tablet). Allah (Exalted be He) says:❪ Say: "Nothing shall ever happen to us" ❫and:❪ Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. ❫and:❪ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. ❫There are many Ayahs with regard to that. It is reported in the two Sahih (authentic) books of Hadith on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said,❪ "There is not one amongst you who has not been allotted his seat in Paradise or Hell." They said: "O Allah's Messenger. then, why should we perform good deeds, why not depend upon our destiny?" Thereupon he said: "No, do perform good deeds, for everyone is facilitated in that for which he has been created; for good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Ayahs:❪ As for him who gives (in charity) and keeps his duty to Allâh and fears Him, ❫❪ And believes in Al-Husnâ. ❫❪ We will make smooth for him the path of ease (goodness). ❫❪ But he who is greedy miser and thinks himself self-sufficient. ❫❪ And belies Al-Husnâ (See the footnote of the Verse No.6) ❫❪ We will make smooth for him the path for evil. ❫ ❫

(Part No : 1, Page No: 98)

It is reported in Sahih Muslim on the authority of `Umar Ibn Al-Khattab and Abu Hurayrah (may Allah be pleased with them)❪ that Jibril (Gabriel) asked the Prophet (peace be upon him) about Iman (Faith/belief) and he (peace be upon him) said: "That you have faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and that you have faith in the Divine Decree about good and evil." ❫This is the wording of the narration reported by `Umar and the narration of Abu Hurayrah reads: ❪ That you have faith in Allah, His angels, His Books, His meeting, His Messengers and that you have faith in the Resurrection, and divine destiny. ❫

Moreover, it is reported in Sahih Muslim on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) that he heard the Prophet (peace be upon him) saying:❪ "Allah preordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon the water." ❫It is also narrated in Sahih Muslim on the authority of `Abdullah ibn `Umar ibn Al-Khattab (may Allah be pleased with them) that the Prophet (peace be upon him) said:❪ Every thing is decreed even incapability and ability ❫There are many Hadiths and Ayahs in this regard, which prove that Allah (may He be Praised) created, knew, predestined and willed everything. Having deep belief in that is one of the six tenets of Iman (faith) that every Muslim should believe in. Pertaining to that is also the fact that Allah (may He be Praised) created all things; that all things are in the Hand of Allah, and are under His Will, Control and Destiny. Whatever He wills, will be and that He does not, will not be. Allah (Glorified and Exalted be He) says:❪ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ❫and:❪ And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant). ❫and:❪ To whomsoever among you who wills to walk straight. ❫❪ And you cannot will unless (it be) that Allâh wills - the Lord of the `Alamîn (mankind, jinn and all that exists). ❫

Allah's knowledge encompasses everything and His Power and Will is prevalent and potent over everything. Allah (may He be Praised) says:❪ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ❫Nevertheless, Allah (may He be Praised) bestowed upon His slaves the blessings and graces of reason, hearing and sight

(Part No : 1, Page No: 99)

as well as the means they could use for their own benefit or to protect themselves against what is harmful. He enables them by means of such blessings to distinguish between what is harmful and what is useful; the bad versus the good; what leads them to guidance and what leads them astray. There are many other matters which Allah (Exalted be He) enables His servants to grasp through the faculties of mind, hearing, sight and other senses. He also lets them have their own Mashi'ah (Will) and orders them to obey Him and forbids them from disobeying Him. He orders His slaves to consider all possible means and promises them great rewards for obedience in this world and the Hereafter. On the other hand, He warns them that punishment awaits those who disobey Him. Every one will be called to account according to their endeavors in this world; their deeds, bad or good, their acts of obedience or disobedience; all will be judged, because they did it with a free will. Allah (Glorified and Exalted be He) says:❪ Allâh is Well-Acquainted with what you do. ❫and:❪ And your Lord is not unaware of what they do. ❫and:❪ Verily, Allâh is All-Aware of what they do. ❫and:❪ Successful indeed are the believers. ❫❪ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ❫❪ And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). ❫❪ And those who pay the Zakât. ❫and:❪ And it is the disbelievers who are the Zâlimûn (wrong-doers). ❫and:❪ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ❫There are many Ayahs to this effect, in addition to numerous Sahih (authentic) Hadiths. Nevertheless, the occurrence of deeds does not contradict Allah's Mashi'ah (Will) or His cosmic will. Allah (Glorified and Exalted be He) says:❪ Nay, verily, this (Qur'an) is an admonition, ❫❪ So whosoever will (let him read it), and receive admonition (from it)! ❫❪ And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins). ❫and:❪ And you cannot will unless (it be) that Allâh wills - the Lord of the `Alamîn (mankind, jinn and all that exists). ❫

(Part No : 1, Page No: 100)

and:﴿ Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh). ﴾﴿ But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. ﴾﴿ He will admit to His Mercy whom He wills and as for the Zâlimûn - (polytheists, wrong-doers) He has prepared a painful torment. ﴾

According to the aforementioned Ayahs, the issue becomes so clear with regard to Allah's saying:﴿ Say: "Nothing shall ever happen to us" ﴾and:﴿ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴾

The first Ayah indicates that whatever pleasant or unpleasant matters befalling people are predestined. The second Ayah indicates, in return, that Allah (may He be Praised) has arranged His slave's deeds to happen in compliance with what He predestined; that their effects follow their causes. Thus, the believers when faced with a calamity have firm belief in Predestination for that would relieve themselves hearts and put themselves at ease. They believes that Allah (may He be Praised) predestined everything and that nothing shall ever happen to them except what Allah (Exalted be He) has ordained for them. Furthermore, they should bear with patience whatever hardships and distress befalling them, as well as confidently anticipating Allah's Recompense in the hope of attaining what He promised for those who retain patience. Allah (may He be Praised) says:﴿ but give glad tidings to As-Sâbirûn (the patient). ﴾﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴾﴿ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴾This does not prevent believers from taking the available means and doing what Allah (Exalted be He) obliged them to do and abandoning what He prohibited, based on the Qur'anic Ayah (verse):﴿ And say (O Muhammad صلى الله عليه وسلم) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. ﴾And the Prophet (peace be upon him) said:﴿ Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for Satan. ﴾(Narrated by Muslim in his Sahih (authentic) book of Hadith)

(Part No : 1, Page No: 101)

Doing so deserves praise and reward for the believers in this world and in the Hereafter in return for their good deeds and considering the beneficial means and turning away from whatever brings about harm. On the other hand, the individual faces dispraise, grievous punishment and all kinds of penalties in this world and in the Hereafter for sins and negligence of means and failure to be ready to face the enemy. Allah (Exalted be He) decrees that if His slaves are upright, adhere to His Din (religion), avoid His wrath and struggle for His Cause, He would make them victorious and grant them Paradise and Happiness. Allah says:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾and He (may He be Praised) said:﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾and:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾and:﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾However, if they neglect Allah's orders and follow their whims, He (may He be Praised) will change their status of power and unity and make them vulnerable to their enemies. Not only that, but they will be stricken with all kinds of punishments, such as killing; fear; loss of wealth, lives and fruits and other misfortunes as an exact punishment (for evil crimes). Allah (Exalted be He) is never unjust (to the least) to His slaves. This is the meaning of Allah's saying:﴿ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴾This means that Allah (Exalted be He) does not change the condition of people from might, lavishness, unity and other blessings, unless they themselves change their state of devotion and submissiveness to Him and adhering to His Din, considering beneficial means, being fully prepared to face the enemy and fighting in the Cause of Allah (May He be Exalted). If they did that, then Allah (Exalted be He) will change their state from that of having might and power into humiliation, from unity into dissension and

(Part No : 1, Page No: 102)

from richness and security into poverty, misery and loss of peace and insecurity as well as grievous punishments. This is the meaning of the other Ayah:﴿ That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. ﴾If they repent to Allah (may He be Praised), hasten to offer good deeds and consider the legal and tangible means, prepare all they could to face their enemy and fight in the cause of Allah in its truest sense, Allah (Exalted be He) will change their state of misery and humiliation into one of might; weakness, dissension, poverty and fear into power, unity, richness and security as well as other blessings. Furthermore, as the texts from the Book and the Sunnah bear witness to what we mentioned, the historical background also provides support for that. A deep look at the past and present history of this Ummah (nation) and the changes it has experienced indicates our statement and the meaning of the two aforesaid Ayahs will be clearer. The solid evidence of that is exemplified in the early Muslim generations who acquired power and were thus victorious over their enemies, because they adhered to Allah's Shari`ah (Islamic Law), co-operated in righteousness and piety, had an honest intention in considering the beneficial means and fought the enemies. When they changed that, Allah (Exalted be He) changed their state. This lesson could be derived from the battles of Badr and Uhud which bear witness to what we mentioned. When the Muslims were true to their covenant with their Prophet (peace be upon him) in

fighting the Kuffar (disbelievers) on the Battle of Badr, Allah (May He be Exalted) made them victorious over their enemies even though they were the less in number and weapons. Likewise, when the archers left their positions on the hills on the Battle of Uhud and disobeyed the commands of the Prophet (peace be upon him) who warned them not to leave their positions, the Muslims incurred great loss and lost the battle with a total loss of seventy Muslim killed and many more wounded. However, when the Muslims felt uneasy about what happened, Allah (may He be Praised) revealed the Ayah:﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴿If this was the case with the Sahabah (the Prophet's Companions), who were the best generation of this Ummah

(Part No : 1, Page No: 103)

when they disobeyed the commands of Allah's Messenger (peace be upon him), Allah changed their state. Therefore, if the same is done by a later generation, who are less adherent to the rulings of the Shari`ah, the same consequent will definitely be the result. It should be noted, however, that they did not go beyond Allah's Predestination, as He (Glorified and Exalted be He) says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿and:﴾ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. ﴿Thus, it becomes clear to whoever seeks the truth the meaning of Allah's saying:﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿and:﴾ Say: "Nothing shall ever happen to us" ﴿Both Ayahs are clear and there is no contradiction between them, given that Allah (Glorified and Exalted be He) might inflict His believing servants with prosperity and adversity to test their patience and perseverance and to set an example for others, then He will admit them to Jannah (Paradise) and grant them happiness. Allah (may He be Praised) says:﴾ And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴿and:﴾ Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)? ﴿There are many Ayahs to this effect.

The second and third abominable matters mentioned by the aforementioned man are his claim that the stories of Musa's stick and the People of the Cave are legends introduced to the Qur'an by the Messenger (peace be upon him). According to this claim, the Prophet (peace be upon him) was a simple person who used to travel through the Arabian desert and listen to the common myths at the time, including the two stories mentioned above.

(Part No : 1, Page No: 104)

Indeed, this heinous inexpressible claim is extremely disgusting. It is blatant disbelief and major apostasy from Islam. We explained this and stated the Ijma` (consensus) of scholars on the disbelief of anyone who advocates such statements. However, we have to state this malicious misconception in order to remove and refute it. He claimed that those two stories were unbelievable on the grounds that the stick was inanimate and the people of the cave stayed asleep for a very long time. However, this claim is null and void from many perspectives as follows:

First, reason has nothing to do with these extraordinary events. The people of true reason should believe in what Allah and His Messenger told them, not deny any of them or believe in some and disbelieve the others. No one should allow mind to be a criterion to believe partly in the revelation. Allah says:❨ O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him) ❩Allah also says:❨ Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do. ❩and:❨ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ❩

Allah (may He be Praised) praised the Prophet (peace be upon him) and the believers, for they believed in what had been revealed to them by their Lord characterizing the righteous people and saying that they are the people of guidance and success. Allah says:❨ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." ❩and:❨ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] ❩❨ This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. ❩❨ Who believe in the Ghaib and perform As-Salât (Iqâmat-as-Salât), and spend out of what We have provided for them [i.e. give Zakât , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd]. ❩❨ And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (O Muhammad صلى الله عليه وسلم) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). ❩❨ They are on (true) guidance from their Lord, and they are the successful. ❩

(Part No : 1, Page No: 105)

Allah (glory be to Him) ruled that whoever believes in some (of the norms of religion) and denies others is indeed a non-Muslim. Allah (Exalted be He) says:❨ Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. ❩❨ They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. ❩

Allah (may He be Praised) blamed the Jews for this discrimination and threatened them:❨ Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do. ❩

Second, Allah (glory be to Him) is the Most Truthful and the All-Knower. He knows all that had been and all that will be, and His book is the best word and narrative. Allah secured the preservation of His Book, the Qur'an. He (glory be to Him) says:❨ Falsehood cannot come to it from before it or behind it ❩and:❨ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh? ❩Allah also says:❨ and whose words can be truer than those of Allâh? (Of course, none). ❩and:❨ Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) ❩"resembling each other" in this Ayah (Verse) means that the Ayahs of the Qur'an support each others as we have previously shown. Allah says:❨ We relate unto you (Muhammad صلى الله عليه و سلم) the best of stories through Our Revelations unto you, of this Qur'ân. ❩and:❨ Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). ❩

(Part No : 1, Page No: 106)

Allah also says:❨ it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption).❩❨ Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل). ❩and:❨ Verily, Allâh is the All-Knower of everything. ❩and:❨ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ❩In the light of the Ayahs mentioned above, how can a person allow

himself to appoint his mind as a judge on the Qur'an so that he may accept what complies with his fancy and denies what does not? The Prophet (peace be upon him) never tells lies. He is the most knowledgeable and mind-perfected person, according to the Qur'an, Sunnah and consensus of scholars. Allah (Exalted be He) describes the Prophet (peace be upon him) with the best characteristics, saying that he does not speak of his own desire. Allah says:﴿ O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, ﴾﴿ And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم). ﴾and:﴿ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ﴾and:﴿ By the star when it goes down (or vanishes). ﴾﴿ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴾﴿ Nor does he speak of (his own) desire. ﴾﴿ It is only a Revelation revealed. ﴾Scholars unanimously agreed that the Prophet (peace be upon him) and all prophets are truthful regarding what they conveyed in terms of the divine books and laws. Allah (Exalted be He) cleared his Messenger from lies and false tales﴿ And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allâh جل جلاله), ﴾﴿ We surely would have seized him by his right hand (or with power and might), ﴾﴿ And then We certainly would have cut off his life artery (aorta), ﴾﴿ And none of you could have withheld Us from (punishing) him. ﴾Moreover, Allah (Exalted be He) protected his Prophet (peace be upon him) from that and supported him until he proclaimed the message with which Allah entrusted. How can any one deny the Glorious Book revealed to and conveyed by the Prophet (peace be upon him) and the wise Shari`ah given to him or claim that Allah's Messenger (peace be upon him) introduced to the Book of Allah

what is not from it? Glory is to You, O Allah! This is a great lie and blatant disbelief. May Allah punish those who say such fallacies! **Third,** Allah (glory be to Him) created reason to think deeply in the Revelation to derive guidance from the divine texts and contemplate on their meanings in order to know what they bear of rulings and teachings to comply with them. Allah says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾and:﴿ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴾Indeed, entrusting human reason with the task of judging the Revelation is beyond its main function as shown previously.

Fourth, sound reason does not disagree or conflict with the authentically reported texts. This is because Allah's messengers (peace be upon them) did not come with matters that were considered by sound mentalities as odd or unacceptable. However, they might have made something which amazed the minds owing to the disability of the mind to recognize them, such as the unseen. Therefore, man should abandon his/her personal whims, surrender to Allah, the All-Knowing of everything; His knowledge and judgment, and subject to and believe in what He has revealed. Moreover, the story of the stick of Musa (peace be upon him) and the story of the People of the Cave are not impossible, for the omnipotence of Allah (may He be Praised) is so great and comprehensive. Allah (glory be to Him) cannot be impeded by anything in the earth or the heavens. He (may he be exalted) says:﴿ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ﴾and:﴿ And Allâh is Able to do everything. ﴾There are many verses in the Qur'an to this effect. Allah (glory be to Him) turned the stick to a miracle for his Messenger Musa (Moses) (peace be upon him) and supported him with it against his enemy Pharoah to prove the truth of Musa (peace be upon him) against Pharaoh and his people. It was a great miracle which went beyond the laws of nature and by which Allah willed to support the truth and nullify the works of the magicians who performed great magic and bewitched the eyes of people. This stick turned into a big snake

that swallowed all their ropes and sticks. Thereupon, the magicians knew that this was done by Allah and no creature could do that. They believed in Allah, the Lord of Musa and Harun (Aaron) (peace be upon them) and prostrated to Allah. Allah said in Surah Al-A`raf:﴿ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴾﴿ Thus truth was confirmed, and all that they did was made of no effect. ﴾﴿ So they were defeated there and returned disgraced. ﴾﴿ And the sorcerers fell down prostrate. ﴾﴿ They said: "We believe in the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." ﴾There are other similar things that were reported in the authentic revealed texts or recognized by reality that are even more astonishing. As for things that were reported in the authentic revealed texts, Allah mentioned in the story of Adam and the jinn that He created Adam from sounding clay like the clay of pottery and created the jinn from a smokeless flame of fire. He (glory be to Him) then breathed into Adam from His Spirit. We know that clay, when Allah breathed the spirit into it, was inanimate like the stick then it became a human being that had a mind, hearing, and sight. Likewise, fire is a burning inanimate being whereas Allah created jinn from it who are living beings and have the ability to see and hear. The One Who could do this is the same Who gave life to the stick of Musa, so that it became an active snake that could swallow the sticks and ropes of the magicians. Indeed, Allah has power over all things. As for reality, all human beings are created from semen of despised water. Allah says in Surah Al-Sajdah:﴿ That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. ﴾﴿ Who made everything He has created good and He began the creation of man from clay. ﴾﴿ Then He made his offspring from semen of despised water (male and female sexual discharge). ﴾This (despised) water, spermatozoa of man's seminal liquid and women's seminal liquid, unite and become a clot and then a little lump of flesh. During these three stages, it is lifeless then Allah breaths into it the spirit to become another animate being with hearing, sight and mind. Allah says:﴿ And indeed We created man (Adam) out of an extract of clay (water and earth). ﴾﴿ Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). ﴾﴿ Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators. ﴾There are many signs in the creation of Adam and his offspring that prove the omnipotence of

(Part No : 1, Page No: 109)

The Creator (may He be Praised) and indicate that He is Omnipotent and All-Knower. Indeed, nothing is beyond the Power and Knowledge of Allah. Everything, even the smallest things, are an indication of His Might and Greatness. For example, an egg is inanimate that Allah creates from it an animate, hearing, and seeing bird. Numerating the signs included in the creation that prove the matchless Omnipotence and deep wisdom of Allah are beyond our ability. The false claim that we are dealing with here is extremely baseless, as we mentioned and others we are going to mention here which assure that this falsehood is the most misleading according to the revealed texts and reason. Among these proofs is that Allah (may He be Praised) created the heavens, the earth, and every live or lifeless thing by His unique Omnipotence while the creation of the smallest one of these things is more wonderful and marvelous than making the stick of Musa a snake that moves rapidly. Allah (may He be exalted and glorified) says:﴿ And on the earth are signs for those who have Faith with certainty. ﴾﴿ And also in your ownselves. Will you not then see? ﴾and:﴿ The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. ﴾and:﴿ Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent. ﴾﴿ And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" ﴾﴿ Say: (O Muhammad صلى الله عليه وسلم) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" ﴾﴿ He Who produces for you fire out of the green tree, when behold you kindle therewith. ﴾﴿ Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. ﴾﴿ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ﴾﴿ So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. ﴾

As for the story of the People of the Cave, it contains no impossible matter. It is even simpler than the issue of the stick of Prophet Musa (peace be upon him). Sleeping is an inherent trait and a Divine grace bestowed upon the living beings. It brings relief of tired bodies. Allah created sleep for the living beings as a kind of mercy and relief for them.

(Part No : 1, Page No: 110)

Sleeping is also a sign that shows Allah's great power, kindness and mercy to His creatures. Allah makes sleeping a proof of resurrection after death. He (Exalted be He) says:﴿ It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. ﴾and:﴿ And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. ﴾and:﴿ It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply. ﴾and:﴿ It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) - and in order that you may be grateful. ﴾There are many Ayahs in this regard where sleeping is as a kind of death, blessing, mercy and a clear indication of Allah's Omnipotence, for He is the One Who created it and made it common among the living beings to get relief and recovery by day and night. Allah made sleeping a sign for resurrection and return to life after death. Allah predestined long sleep on the People of the Cave for many wisdoms and great secrets. The Glorious Qur'an unveils some of these wisdoms. Allah says in Surah Al-Kahf:﴿ Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? ﴾﴿ (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" ﴾﴿ Therefore We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. ﴾to His saying:﴿ (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)." ﴾Allah mentions in this Ayah that the wisdom behind harboring them in the cave is to confer His mercy on them

(Part No : 1, Page No: 111)

and make their affairs easy after they secluded themselves from their people and abandoned their disbelief and Shirk (associating others with Allah in the worship). Then, Allah (Glorified and Exalted be He) says:﴿ And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. ﴾Allah states in this Ayah that the story of the People of the Cave and informing people of it helps to prove the truthfulness of the promise of Allah concerning the Day of Resurrection and the occurrence of the Day of Judgment. That is admittedly true, for the One Who is able to revive those sleepers after that long sleep, similar to death, is able to give life to the creatures after their death and decay. It is well known that all Prophets spoke about resurrection. Similarly, the Qur'an in many situations proves it. All Muslims as well as those who believed in the preceding messengers believe in it. Since Allah is able to cause death to people and revive them, He is more powerful to revive the living people if they sleep for a long time. Both types of dying - sleeping and natural death - are evidence of resurrection. Allah mentions the issue of giving life to the dead five times in Surah-al-Baqarah to prove the truthfulness of the resurrection against those who deny it and to illustrate to them that He (may He be Praised) is able to give life to the dead in this life and in the hereafter.

First, Allah (glory be to Him) says,﴿ And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking. ﴾﴿ Then We raised you up after your death, so that you might be grateful. ﴾

Second, Allah (may He be Praised) says:﴿ And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. ﴾﴿ So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) so that

you may understand. ❫The Ayah means that Allah (may He be Praised) commanded them to strike the dead, whom they differed regarding its killer, with a piece of the cow that Allah commanded the Children of Israel to slaughter.

When they struck the dead man, Allah returned life back to him, then he spoke and told about his killer. Allah illustrated that this story is evidence of giving life to the dead and that it is only recognized by those who have sound understanding.

Third, Allah (may He be Praised) says:❪ Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not. ❫

Fourth, Allah (may He be Praised) says:❪ Or like the one who passed by a town while it had tumbled over its roofs. He said: “Oh! How will Allâh ever bring it to life after its death?” So Allâh caused him to die for a hundred years, then raised him up (again). ❫

Fifth, Allah (may He be Praised) says:❪ And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise." ❫

These five positions focus on the issue of giving life to the dead before the Day of Resurrection. So, the One Who is able to do so is able to revive a person from a long sleep. Indeed, reviving the sleeping person, even after a long time of sleeping, is much easier than giving life to the dead after they have lost life completely, not to mention resurrecting the dead on the Day of Resurrection after they have totally decayed and became dust. The decisive proofs, the divine books and the sound minds indicate the possibility of resurrection. This was revealed to the messengers of Allah, including the best Messenger, Muhammad (peace be upon him), stated in the Qur'an and agreed upon by all Muslims. Thus, the claim concerning the story of the People of the Cave and Allah's Ability to revive them is groundless. We ask Allah to keep us safe and sound from aberration of hearts and misleading after guidance, for there is no Might or Power except with Allah, the Most High, the Most Great.

(Part No : 1, Page No: 113)

According to the report of Al-Sabah newspaper, dated 20/3/1974 A.D, the fourth and fifth unacceptable points in this regard are: objection to giving a woman half of a man's share in inheritance and polygamy. They claim that giving a woman half of a man's share is a mistake and should be amended and that in modern life a woman should receive an equal share, on the grounds that she is now working in the same fields of men, such as education, industry, agriculture, and police. Therefore, it is not logical to give preference to men over women. They claim that this ruling can be applied only when a man has authority over women and when a woman's social status did not allow her to be equal to man and when she used to be buried alive. Today, women take part in the workforce with men. They claim that we should practice Ijtihad (juristic effort to infer expert legal rulings) with regard to this issue and should develop the judiciary rulings according to the needs of the society. They also claim that some authorities restricted polygamy through practicing Ijtihad in the tacit meaning of the relevant Ayah. They believe that rulers should develop legislation to conform with their peoples' development and their concept of justice and life. This article was published by Al-Sabah newspaper but Al-Shihab newspaper did not point to it. It includes various forms of Kufr (disbelief) and misguidance, such as doubting Allah's rulings and urging rulers to alter the Shari`ah rulings according to their desires, judgment, people, and living standards. Undoubtedly, this is falsehood and an imitation of the Jews and the Christians, who changed the laws that were revealed to their prophets and, instead, invented new laws and ascribed them to Allah (Glorified be He). According to the implicit meaning of the writer's article, Allah (Glorified be He) did not know about the future development of societies.

(Part No : 1, Page No: 114)

This is why the writer is asking rulers to develop such rulings. According to the conclusive evidence of the Qur'an, Sunnah, and Ijma` (consensus of scholars), Allah (Glorified be He) knows what was, is, and will be. He knows the past, the present, and the future of His servants. Allah (Glorified and Exalted be He) says,﴿ It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴾and,﴿ He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. ﴾Allah (Glorified be He) is All-Wise, All-Knower, the Most Merciful and the Most Gracious. He does not do injustice or oppress anyone. He is All-Wise and All-Knower of the affairs of His servants and the Most Kind to them. Allah has legislated the rulings that maintain goodness and mercy to people and establish justice among them, including the rulings of inheritance and the like. He (Glorified be He) is the Most Just of the judges and the Most Merciful of those who show mercy. He is the All-Knower of the affairs of His servants and what adjusts them in the end of time. He (Glorified be He) is the One Who sent down legislation that is beneficial to His servants. Whoever claims otherwise is in fact doubting Allah's Wisdom and Knowledge. If Allah wants the rulers or the scholars to amend His rulings, He would have clarified this to His servants in the Qur'an or through His Messenger (peace be upon him). Nothing as such has happened. Therefore, His rulings should be applied till the Day of Resurrection. In His Book, Allah has clarified that it is obligatory to follow, abide by, and rule people in accordance with the rulings that He has sent down. Allah warns people against breaching these rulings. Allah

(Part No : 1, Page No: 115)

says,﴿ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ﴾and,﴿ So hold you (O Muhammad صلى الله عليه وسلم) fast to that which is revealed to you. Verily you are on the Straight Path. ﴾and,﴿ Then We have put you (O Muhammad صلى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî). ﴾﴿ Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2). ﴾Allah (Exalted be He) addresses His Prophet (peace be upon him), saying,﴿ And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ. ﴾﴿ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ﴾﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾In these Ayahs (Qur'anic Verses) Allah has made it obligatory to rule according to the Law He sent down and warned against breaking it. He (Glorified be He) warns against following people's whims that contradict the Truth. He states that His ruling is the best and that any ruling that contradicts His enactment belongs to the time of Ignorance. In another Ayah, Allah states that any ruling that contradicts His, is one of Taghut (false gods). Allah says,﴿ Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.﴾﴿ And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with

aversion. ﴾

(Part No : 1, Page No: 116)

This is a declaration to whoever believes in Allah and the Last Day that all the rulings that contradict those revealed to Allah's Messenger (peace be upon him) are falsehood, hypocrisy, and misguidance. Allah states that whoever does not rule according to what He has revealed to His Prophet (peace be upon him) is Kafir (disbeliever), unjust, and Fasiq (someone flagrantly violating Islamic law). In another Ayah, Allah points out that a Muslim should not have any option in their decision, when Allah and His Messenger (peace be upon him) have decrees a matter.﴿ It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error. ﴾After this clear manifestation and severe warning, it is not for any ruler or scholar to violate the rulings that Allah has sent down regarding the rules of inheritance or others. Similarly, it is not for anyone to call the rulers to change the Divine rulings to conform with the societies' development. This is Kufr (disbelief), misguidance, and doubting the rulings of Allah. It is also a deviation from Shari`ah. Indeed, this is an abominable statement and falsehood. Whoever considers it permissible, approves of and advocates it, is a non-Muslim. Muslim scholars unanimously agreed that Ijtihad should be practiced with regard to subsidiary matters that have no textual evidence. On the other hand, `Aqidah (creed) and the rulings that have textual evidence from the Qur'an and the authentic Sunnah are not a debatable matter. It is Wajib (obligatory) upon all to act in conformity with the textual evidence and abandon anything that contradicts it. According to the scholars of the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly), it is Wajib to abide by the textual evidence. However,

(Part No : 1, Page No: 117)

it is permissible for scholars who are knowledgeable of the Book of Allah, the Sunnah of His Messenger (peace be upon him), and deeply aware of the legal evidence, Usul-ul-Fiqh (principles of Islamic jurisprudence), Hadith and Arabic to practice Ijtihad in this regard. Rulers are not permitted to practice Ijtihad as most of them are not scholars. Not all the rulers, kings or presidents, are called Amir Al-Mu'minin (Commander of the Believers). According to the scholars, Amir Al-Mu'minin only refers to those who rule over people according to what Allah has sent down, orders people to abide by, and prevents them from breaching His rulings. Whoever calls for such falsehood should repent to Allah and return to the path of guidance and be aware that returning to the Truth is not a mere good quality but it is also obligatory. On the other hand, persistence in doing wrong is humiliation, denial of the Truth, and following in the footsteps of Satan. Allah (Glorified be He) accepts the repentance and pardons mistakes of those who ask for His forgiveness, if they are sincere in repentance to Him. Allah (Glorified be He) says,﴿ Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. ﴾He says concerning the Christians, ﴿ Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. ﴾It is authentically reported that the Prophet (peace be upon him) said,﴿ "Islam razes what was before it and repentance razes what was before it." ﴾Allah is the One Whose help is to be sought. May Allah grant us success! He is the Guide to the straight path!

An important warning:

It is known by many evidences - from the Qur'an, Sunnah (whatever is reported from the Prophet) and by the consensus of scholars - that Allah (Glorified be He) is All-Wise, All-Knower of everything that He has prescribed for His Servants. That is why He frequently mentions His Wisdom and Knowledge in His Glorious Book, so that the sensible servants would know that He (Glorified be He) is All-Knower, All-Wise in everything that He has prescribed and destined.

(Part No : 1, Page No: 118)

Accordingly, their hearts would rest and they would tend to act in accordance with His rulings and Shari`ah (Islamic law). For this, when He (Glorified be He) mentions the shares of inheritance of the father and children along with preferring males over females (in this regard), He concludes by saying,❪ You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise. ❫Clarifying in this Ayah that He is Most Knowledgeable of His servants' conditions, whereas they do not know who among their relatives would be nearest to them in benefit. Moreover, Allah (Glorified be He) has clarified that the classification of inheritance has been made with knowledge and wisdom rather than ignorance and frivolous play - may Allah be Exalted above this. Then He concludes this by mentioning the inheritance between spouses and the preference of the husband over the wife, then the inheritance of the maternal brothers and the equality between them in His Saying (Glorified be He),❪ This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing. ❫He also ends His preference of the male over the female regarding the inheritance of full or paternal brothers by knowledge, saying:❪ if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything." ❫Allah elaborates the rules of inheritance out of full knowledge of His servants' circumstances, and what mostly fit them, as He is Most Forbearing and that He does not punish the disobedient; perhaps they might regret and repent. Furthermore, after declaring the rulings of inheritance, He (Glorified and Exalted be He) has notified that these are His Ordainments and threatened whoever transgresses them by saying:❪ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.❫❪ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ❫

Afterwards, it is said to this man and his like that the equality between women and men in everything is not

(Part No : 1, Page No: 119)

approved either by Shari`ah or sound intellect, since Allah (Glorified be He) has differentiated between them in physical constitution, mind and many other things. Allah has made men better than and having superintendence over women, for men are more fit to tolerate hardships and hard work that women can never stand - most of the time - since men's minds are more comprehensive than women's - in most cases. This is why Allah (Glorified be He) has rendered men as the women's guardians to protect and keep them from whatever might harm them or violate their honor. In addition to this, He has made the testimony of two women equivalent to that of one man, since he is wiser and more memorizing than her. However, Allah (Glorified be He) has singled her out to act as a man's tilth, room for pregnancy, birth and suckling. In such cases she is being required to do several tasks that a man is not required to do. At the same time she fails to undertake specific tasks which a man can undertake, such as pregnancy, delivery, and whatever Allah has obliged for her of taking care of her children, raising and breast-feeding, and prevented her from doing many tasks. Aside from this, a man needs a woman to stay at home to raise her children, take care of her house, prepare what her husbands wants - in most cases. Seldom can a man find whoever replaces his wife in taking care of such affairs. Over and above, the woman is an object of enjoyment and sexual desire to men, therefore, she needs a man to protect her and keep her from being abused by the impudent.

As for what has been mentioned regarding her intermingling with men in schools, laboratories, police force and other jobs, it is not absolutely permissible, yet, it depends on abiding by the rules of Shari`ah and on being safe, adhering to Shar`y (Islamically lawful) Hijab (veil), as well as avoiding Khulwah (being alone with a member of the opposite sex) with men. The Prophet (peace be upon him) said:❪ Whenever a man stays alone with a woman, Satan will be their third companion. ❫and:❪ No man should be alone with a woman unless there is a Mahram (unmarriageable male relative) with her, and no woman should travel except with a Mahram ❫Besides, Allah (Glorified be He) has rendered a man to be the woman's superintendent, since He has made one of them to excel the other in shape, structure and wisdom as previously mentioned. Men are also required to spend on women.

(Part No : 1, Page No: 120)

Allah (Glorified be He) says,❪ Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. ❫In this Ayah, Allah (Glorified be He) has declared men's full guardianship over women, without defining this to a certain time, for He (Glorified be He) is aware of what will happen in the end of time. Accordingly, if the ruling had been subject to change, either Allah (may He be Praised) or His Messenger (peace be upon him) would have mentioned it in the Qur'an or the Sunnah (whatever reported from the Prophet). But since this has not happened, it has become known that

guardianship of men over women is a persistent ruling that shall last until the Day of Resurrection. However, it is known for whoever has clear awareness of the circumstances prevailing at the present time, the evil consequences resulting from intermingling between women and men at schools, institutions, etc, which clearly show the merits of the Shari`ah's prescriptions, and that it is our duty to abide by its rulings in all cases, at all times, everywhere, and to be ware of observing it. What should be also known is that the preference is being made for a gender to another, but this does not necessarily entail that all men are better than women, on the contrary, some women may be better than men in many aspects as proven by text and in reality at all times. For example `Aishah, Khadijah and Hafsah, in addition to the other Mothers of the Believers (may Allah be pleased with all of them) are much better than many men. This has been the case throughout ages where many women might have surpassed men at work, in mind and religion, but this does not entail the equality between them in everything. This does not entail calling for equality between them in inheritance and rulings. According to the previously mentioned evidence regarding the story of Musa's (Moses) stick and the People of the Cave, all Mukallafun (persons meeting the conditions to be held legally accountable for their actions) are obliged to believe in what is revealed, submit to and work in accordance with it, and it is impermissible to refute it totally or partially or disavow any of it, for Allah's (Glorified be He) Words are truer than that of His creatures. Allah is the Most knowledgeable of His servants' conditions and what mostly adjusts them. He has ordained His Servants to follow what is revealed and has not given them the choice to reject any of it. Besides, His Messenger (peace be upon him) is the truest of His servants and the one who was granted the utmost wisdom and piety.

And he was entrusted with His Revelation. Allah (Glorified and Exalted be He) declares that the Prophet (peace be upon him) does not speak out of his own desire, but rather of Revelation. He conveyed Allah's revealed message in accordance with Shari`ah, therefore, it is impermissible for anyone to disobey the revelation or change the prescription by opinion or Ijtihad (juristic effort to infer expert legal rulings). However, scholars have unanimously agreed that it is impermissible to refute, reject, disagree or deviate from what Allah has sent down, as this would be plain Kufr (disbelief) and apostasy from Islam, according to the previous evidence and pursuant to Allah's Saying (Glorified be He),﴿ That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless. ﴾We have previously mentioned what the great Imam (judge) Ishaq ibn Rahawyah, Judge `Iyad ibn Musa and Shaykh-ul-Islam Ibn Taymiyah (may Allah be merciful to them) had reported consensus of scholars to what we have mentioned. So you can refer to it and find what suffices you.

As for the writer's objection to polygyny and his encouragement for a restriction on some people who have two wives or more, as well as claiming that he is making his own Ijtihad in understanding the meaning of Allah's Saying (Exalted be He),﴿ then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. ﴾We shall reply to this by saying that this is considered a great mistake and complete ignorance, for none should interpret Allah's Book by opposing what was interpreted by His Messenger Muhammad (peace be upon him), the Sahabah (Companions of the Prophet) or what was agreed upon by Muslims. The Messenger (peace be upon him) is the most knowledgeable of the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Allah's Book and the most faithful to Allah and His Servants. Moreover, he has allowed polygyny for himself and his Ummah (nation based on one creed), ordained to equate between women and warned men against preference, and so did the Sahabah (may Allah be pleased with them) for they were the most knowledgeable (peace be upon him) of explaining Allah's Book (Glorified and Exalted be He) after the Prophet, and the most knowledgeable of the Prophet's Sunnah, besides being the most advising to people after the prophets. Neither of them has prohibited polygyny. How would a ruler, scholar or any

other person dare to oppose them and attribute to Allah whatever opposes what they have learned of Allah's Shari`ah, and is agreed upon by scholars after them? This is surely null and is a sort of Kufr and going astray. It also includes disrespect of Allah's Book and the rulings of His Shari`ah with right. Whoever contemplates what Allah (Glorified be He) has prescribed with regard to allowing polygyny will find great benefits for men, women and the whole society - as will be clarified Insha'a Allah - and recognize the merits of the Shari`ah sent by Allah through His Messenger (peace be upon him) to all people. It includes uprightness and happiness for people in this world and in the Hereafter. They will also come to know that allowing polygyny is a sort of perfection of Allah's Grace and Mercy to His Servants, and that He has a great wisdom in it for whoever contemplates it, and understands Allah's Prescriptions and Rulings. This is because women may experience many conditions, such as illness, barrenness and others. If polygyny is prohibited, a husband will face two situations: if his wife is barren, old or suffers a chronic illness while he is in need of a woman to restrain him from erring, protect himself and meet his needs, or seeks to have a son, either he will divorce his wife - and this involves great loss for her and him - or keeps her and suffers difficulties and distress and may fall prey to the forbidden adultery and many other known sins. However both situations are evil and no reasonable person can ever accept this. One woman - after all - may not be able to satisfy a man's sexual desire. In this case he will have to marry one or more women to protect himself against what Allah has prohibited. The wife may also suffer from low fertility although she is not barren, and her husband needs a second wife or more to have more children as the Prophet (peace be upon him) encouraged his Ummah to seek this. Moreover, a woman might be unable to earn her livelihood and there is no one who provides for her. In this case she may be in need of a man to marry her and provide for her what she needs. So there are many benefits in polygyny for men, women and society. Furthermore, the population of women may increase due to war or other factors, thus causing a decrease in the number of their sustainers, resulting in their need to husbands to protect them and take care of their interests

as well as having children. However, as previously mentioned, Allah (Glorified be He) is All-Wise, All-Knower of everything. He has prescribed and destined, therefore, it is impermissible for anyone - whoever they are - to object to His judgment or His Shari`ah, as it is impermissible for anyone to claim that any other ruling is better than His, or that any other guidance is more effective than that of the Messenger. Allah (Glorified and Exalted be He) says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿The Prophet (peace be upon him) used to say in his Khutab (sermons):﴾ To continue, the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad. And the most evil affairs are their novelties ; and every novelty (in religion) is error. ﴿There are many Ayahs and Hadiths mentioned in this regard. However, some people of Jahiliyyah (pre-Islamic time of ignorance) used to have many wives, but after the advent of Islam, the number was restricted to four only as mentioned in the story of Ghaylan ibn Salamah (may Allah be pleased with him) who embraced Islam while having ten wives. The Prophet (peace be upon him) ordered him to choose only four among them and leave the rest. It has also been authentically reported from the Prophet (may peace be upon him) that Allah (Glorified be He) allowed his Prophets Dawud (David) and Solayman (Soliman) to have more than four wives. But Shari`ah has been revealed to all mankind by the Best of Creatures and the Last of Messengers, Muhammad (peace be upon all of them) a compromise that embodied all benefit - that is to permit a man to marry four wives. Scholars (may Allah be merciful to them) have unanimously agreed on the permissibility of having four wives and forbidding what exceeds this. But some scholars of unreasonable views claimed the permissibility of having more than four wives at the same time. However, the Prophet (peace be upon him) is an exception, since Allah has granted him special attributes, one of which is the permissibility of having nine wives for many reasons and wisdoms, that is not to be mentioned here. Contemplating the reality of those who reject polygyny, such as the Christians and their like; many of them have fallen in Zina (adultery) which is prohibited by Allah, and have taken many girl-friends. They actually exchange what is

Halal (lawful) with what is Haram (prohibited), and what is good with what is evil, resembling whom Allah has described by saying:﴾ Would you exchange that which is better for that which is lower? ﴿It is known that the Messenger (peace be upon him) is the most knowledgeable of Tafsir (explanation/exegesis of the meanings of the Qur'an), and that he explained the Ayah (Qur'anic verse):﴾ then marry (other) women of your choice, two or three, or four ﴿that it means the permissibility of having only four wives or less, and so did the Sahabah, for none of them had ever denied having four wives or even married more than this number, and they were the most knowledgeable of the Tafsir of Allah's Book after the Messenger (peace be upon him). They were the most knowledgeable of his Sunnah as we said before. This is sufficient and convincing for truth seekers. Allah is the One to be sought for support, and there is neither might nor strength except by Him.

As for the sixth malicious misconception, i.e. the claim that Muslims deify the Messenger (peace be upon him) by frequent conveying of peace and blessings upon him, we reply to this by saying that this is not considered a sort of deeming the Messenger of Allah (peace be upon him) as a god or worship of him. Rather it is worship and obedience to Allah (Glorified and Exalted be He) for He says in Surah Al-Ahzab:﴾ Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu`Alaikum). ﴿Therefore, Allah (Glorified be He) declares that He and His angels confer blessings upon the Prophet (peace be upon him), then orders the believers to do the same. This indicates the permissibility of conveying peace and blessings upon him (peace be upon him). It also indicates that this is one of the best acts that draw a person closer to Allah. Muslim scholars have unanimously agreed on this. It has authentically been proven that the Messenger (peace be upon him) has ordained this and encouraged, saying:﴾ When you hear the Mu'adhin (caller to Prayer), repeat what he says, then send blessings upon me, for whoever sends blessings upon me, Allah will send ten blessings upon them. Then ask Allah to grant me Al-Wasilah, which is a position in Jannah (Paradise) which will only be attained by one of the servants of Allah, and I hope that I will be this one. Whoever asks Al-Wasilah for me,

my intercession will be granted for them. ﴿It is also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), and this is the wording of Al-Bukhari, on the authority of Ka`b ibn 'Ujrah (may Allah be pleased with him) that﴾ The Sahabah (Companions of the Prophet - may Allah be pleased with them all) said: "O Messenger of Allah! Allah has ordained us to pray for you, how should we do this?" He (peace be upon him) said: "Say, 'O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim (Abraham) and the family of Ibrahim. Verily You are Praiseworthy and Glorious. O! Allah, grant favor to Muhammad and the family of Muhammad as You granted favor to Ibrahim and the family of Ibrahim in the worlds. Verily You are Praiseworthy and Glorious.'" ﴿There are many Hadiths narrated in this regard. Blessings by Allah (Glorified be He) means praising His slave in the Higher Assembly (before angels) by mentioning his commendable attributes and honorable acts; and by people, to ask Allah to do so and send His Mercy to His servants. Allah (Glorified be He) says:﴾ O you who believe! Remember Allâh with much remembrance. ﴿﴾ And glorify His Praises morning and afternoon [the early morning (Fajr) and `Asr prayers]. ﴿﴾ He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. ﴿This point is very clear to knowledge seekers and common Muslims, how then would this become unclear to this person who made this claim? Allah is the One to be sought for support.

If a person claims that since sending much peace and blessings on the Prophet (peace be upon him) is not considered deification of him, what would deification of and worshiping the Messenger (peace be upon him) be? Deifying the Messenger (peace be upon him) and many of the so-called Awliya' (pious people) is practiced everywhere by many ignorant people. Any one, who knows people's real life and the religion of Allah with which He sent His messengers and revealed His books and for which He created humans and jinn, can easily find such deification. Deification that many ignorant people commit is dedicating some acts of worship to the Prophet (peace be upon him) or any of the creation, such as supplicating to him or seeking relief, support, cure of the patients and victory over the enemies from him or other acts of worship. Allah (may He be Praised) enjoins His slaves to worship Him Alone and forbids them from Shirk (associating others in worship with Allah). He also sent messengers and revealed books

(Part No : 1, Page No: 126)

to explain the meaning of worship and what contradicts it. Allah (Glorified and Exalted be He) says:❨ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❩and:❨ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things). ❩❨ Worship none but Allâh ❩and:❨ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❩and:❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❩There are numerous Ayahs to that effect. Allah (may He be Praised) is the One Who cures the patients, grants victory, remove troubles, answers supplications of the distressed and provides His slaves with support if they resort to and seek relief from Him. Allah (may He be Praised) says:❨ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ❩❨ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ❩He (may He be Praised) says:❨ If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩and:❨ Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil ❩and:❨ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" ❩

Mushriks (those who associate others with Allah in His Divinity or worship) in the pre-Islamic era practiced this type of deification and used to associate others with Allah in prosperity, while dedicating worship solely to Allah in distress. Allah relates their state, saying:❨ And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others. ❩Mushriks themselves testified that Allah (may He be Praised) is the Creator, the Sustainer,

(Part No : 1, Page No: 127)

the Benefit Giver, the Harm Inflicting and the Disposer of people's affairs. They admitted that they did not worship prophets, Awliya' (pious people), angels, jinn or idols except because they want them to intercede with Allah on their behalf and bring them nearer to Him. Allah (Glorified and Exalted be He) mentions this in the Qur'an in Surah (Qur'anic chapter) Yunus, saying:❨ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ❩In Surah Al-Zumar, Allah says:❨ Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ❩❨ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ❩

These Ayahs and others clearly state that Allah (may He be Praised) is the true God worthy of worship and that it is impermissible to deify or dedicate worship to anyone other than Him. Allah (Glorified and Exalted be He) says:❨ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ❩He (may He be Praised) says:❨ That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great. ❩Allah stresses in many parts of the Qur'an that He prohibits his slaves to commit Shirk (Associating others in worship with Allah) and that He does not forgive a person who dies in that state. He also mentions that dedicating any act of worship to other than Him is Shirk. Allah (may He be Praised) says:❨ Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away. ❩In Surah Al-Ma'idah, Allah (Glorified and Exalted be He) says:❨ Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ❩and:❨ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ❩❨ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ❩Allah (may He be Praised) expounds in these Ayahs that their supplication to anyone other than Him constitutes associating others in worship with Allah (Glorified and Exalted be He). He illustrates that this is a form of major Kufr (disbelief), saying:❨ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ❩

(Part No : 1, Page No: 128)

Moreover, Allah (Glorified and Exalted be He) sets clear that the worst misguided person is the one who supplicates to anyone other than Allah, confirming that the angels, messengers and others to whom people supplicate apart from Allah will disown their worshipers and that they are unaware of that. Allah (may He be Praised) says:﴾ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴿﴾ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴿Allah (may He be Praised) says:﴾ And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." ﴿﴾ "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us." ﴿

The Ayahs that stress this meaning are numerous and known, and the Ayahs we quoted above are sufficient to explicitly show that `Ibadah (worship) is Allah's right alone and cannot be offered to anyone other than Him. Scholars must make these facts manifest to people and explain to them the meaning of Tawhid (belief in the Oneness of Allah; monotheism) with which Allah sent His Messenger Muhammad (peace be upon him) and the messengers before him. They must teach them the things that they do not know and warn them against Shirk. Also, Muslim rulers must carry out the orders of Allah in His slaves and prevent them from worshiping others or violating the rules of the Shari`ah (Islamic law) according to the commands of the Qur'an and Sunnah of the Prophet (peace be upon him). They may seek the help of the true scholars in knowing the points that they are ignorant about in the Book of Allah and Sunnah of His Messenger (peace be upon him). In this

(Part No : 1, Page No: 129)

lies their glory, honor and safety in this world and in the Hereafter. It was authentically reported that the Prophet (peace be upon him) said:﴾ If Allah wants to do good to a person, He makes him comprehend the religion. ﴿He (peace be upon him) also said:﴾ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴿He (peace be upon him) also said:﴾ One who guides to something good has a reward similar to that of its doer. ﴿In a well-known Athar (narrations from the Companions), `Uthman (may Allah be pleased with him) and `Umar ibn Al-Khattab (may Allah be pleased with him) said: "Allah fulfills through the rulers what He does not fulfill through the Qur'an." Imam Malik (may Allah be merciful with him) said: "The affairs of this Ummah will not be set aright unless it follows the guidance of the early generations." This great statement becomes the opinion of the majority of scholars; the thing, which set aright the affairs of the early generations of the Ummah and with which they led and guided people and ruled the world, lied in the observation of the Qur'an and Sunnah of the Prophet (peace be upon him) and referring their disputes to both Allah and His Messenger, not to people's opinions and personal reasoning. Again, the affairs of the end of this Ummah will not be set aright without this matter that sets aright the affairs of the early generations. We implore Allah to guide Muslim rulers and scholars to adopt that and unite them on the truth. We ask Him to set right the affairs of the Muslim public, endow them with understanding of religion and entrust their affairs to the best among them. Indeed, Allah is Oft-Giving and Generous.

Nullifiers of Islam

All praise is due to Allah Alone. Peace and blessings be upon the Last Prophet, his family, Companions and those who follow his guidance.

A Muslim should know that Allah (may He be Praised) enjoins all the creation to embrace Islam, hold it firmly and avoid what contradicts it. Allah sent His Prophet Muhammad (peace be upon him) to call for that, informing them that whoever follows him will be guided and whoever turns away from him will be misguided. In many Ayahs (Qur'anic verses), Allah warned people against causes of apostasy and all forms of Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief). Under the topic of the rulings of the apostate, scholars (may Allah be merciful with them) mentioned that a Muslim may abandon Islam by committing one of the nullifiers that make his blood and money violable and turn him out of the fold of Islam. The most dangerous and common ten nullifiers are mentioned by Shaykh and Imam Muhammad ibn `Abdul-Wahhab and other scholars (may Allah be merciful with them). Here we will list them in brief so that a Muslim can keep away from them and warn people against them in hope for safety and wellbeing. We will briefly elaborate on them.

First: Shirk in the worship of Allah. Allah (Exalted be He) says:﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿He (Exalted be He) also says:﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿This includes invoking the dead and seeking relief, vowing or offering sacrifice for them.

Second: Whoever takes intermediaries between him and Allah, invokes, and asks them for intercession with Allah and puts his trust in them has committed Kufr (disbelief) according to the Ijma` (consensus) of scholars.

Third: Whoever does not hold the polytheists to be disbelievers, has doubts about their disbelief or considers their ways and beliefs to be correct has committed disbelief.

Fourth: Whoever believes that some guidance other than that of the Prophet (peace be upon him) is more complete than his guidance or that someone else's judgment is better than his judgment, such as those who prefer the judgment of the Taghut (false gods) over his judgment, then he is a disbeliever.

Fifth: Whoever hates something that the Messenger (peace be upon him) came with, even though he may act on it, has disbelieved. Allah (Exalted be He) says:﴾ That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless. ﴿

Sixth: Whoever mocks or ridicules any part of the Messenger's religion, its rewards or punishments has committed an act of disbelief. Allah (Exalted be He) says:﴾ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿

Seventh: Sorcery, which includes magic spells that cause a person to hate or love someone/something. Whoever practices it or is pleased with it commits disbelief. The proof for this is the saying of Allah (Exalted be He):﴾ but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." ﴿

Eighth: Supporting and assisting the polytheists against the Muslims. The proof for this is the saying of Allah (Exalted be He):﴾ And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ﴿

Ninth: Whoever believes that it is permitted for some people to be free of (implementing) the Shari`ah (Islamic law) brought with Muhammad (peace be upon him), then he is a disbeliever. Allah (Exalted be He) says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿

Tenth: Turning away from Allah's religion, not learning it or implementing it (is an act of disbelief). The proof for this statement is the saying of Allah:

﴾ And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners). ﴿

There is no difference in committing these nullifiers between the utters them in humor, seriously, or even out of fear except for a person who says them under coercion. All of these (ten) matters are the gravest nullifiers that most often occur. A Muslim must beware of and keep away from these acts. We seek refuge with Allah from the things that entail His anger and severe punishment. May Allah's Peace be upon the best of His Creation Muhammad, his family, and Companions!

The Fourth Nullifier includes those who believe that man-made laws and constitutions are better than the Shari`ah of Islam, equal to it, or that it is permissible to resort to them for judgment even if he believes that the judgment of Shari`ah is better. Likewise, whoever believes that it is not correct to implement the Laws of Islam in the twentieth century, that this is a cause for the fall of Muslims, or that it is limited to relationship between the servant and his Lord and should not interfere in the other affairs of life. The fourth category also includes those who hold that carrying out Allah's laws, such as cutting off the hand of a thief or stoning a guilty adulterer is not befitting for this modern era. This category includes those who believe that it is permissible to rule by something other than the Laws of Allah (Shari'ah) in matters of transactions, Hudud (prescribed penalties) and so on, even if he does not believe that it is better than ruling by the Shari`ah. This is because, by doing that, he makes lawful that which Allah forbade, according to the consensus of scholars. Similarly, whoever makes lawful that which Allah has prohibited and this prohibition is indisputably established, such as adultery, Khamr (intoxicant), Riba (usury/interest) and ruling by anything other than the Shari`ah, then he is a disbeliever according to the consensus of Muslim scholars.

May Allah guide all of us to what pleases Him. May Allah guide us and all Muslims to His straight path! He is All-Hearer, Ever Near. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permissibility of acquiring

the Names and Attributes of Allah

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother, may Allah protect him.**

May Allah's Peace, Mercy and Blessings be upon you!

In reference to your letter, dated 23/3/1386 A.H., may Allah guide you, and the question it included about what a preacher mentioned in a Friday Khutbah (sermon), about urging on acquiring Allah's Attributes and Qualities, and whether anyone had said this before,

our answer is that this remark is improper, even thought it has a true meaning - that is, to urge people to acquire the Names and Attributes of Allah which befit people, not those particular to Allah such as The Creator, The Sustainer and God. These Names cannot be given to humans, and it is impermissible for them to claim such attributes. The same applies to similar Names of Allah (Glorified be He). What is meant here is the Attributes which Allah likes His Servants to acquire, such as knowledge, power, mercy, patience, generosity, forgiveness and so on. He (Glorified be He) is Knowledgeable and He likes knowledgeable people; He is Powerful and He likes powerful people more than weak ones; He is Generous and He likes generous people; He is Merciful and He likes merciful people; He is Forgiving and He likes forgiving people, etc. However, Allah's Attributes are incomparable, greater and more perfect than those acquired by people, as there is nothing like Him (Glorified be He) in His Attributes and Action, just like there is nothing like Him in His Entity. A person can only have a share of the meaning of these Attributes that befits them in a permissible way.

If someone becomes too generous, they will be spendthrifts. If they become too merciful, they will hinder the execution of Hudud (prescribed penalties) and Ta`zir (discretionary punishments). If they become too forgiving, they will show forgiveness in an irrelevant situation. Great scholar** Ibn Al-Qayyim **(may Allah be merciful with him) stated this in his books entitled `Iddat Al-Sabirin and Al-Wabil Al-Sayyib. He also might have mentioned it in other books, such as Madarij Al-Salikin, Zad Al-Ma`ad and others. Below are excerpts from `Iddah Al-Sabirin and Al-Wabil Al-Sayyib. In `Iddah Al-Sabirin, page 310, he said: "As Allah (Glorified be He) is the Thankful One in reality, the most beloved to Him among His creatures are the thankful ones, and the most hated to Him are the ones who acquire the opposite traits, such as a Kafir (disbeliever), an oppressor, an ignorant person, a cruel person, a miser, a coward, a humiliating person or a mean person. He (Glorified be He) is Graceful and He loves grace; He is Knowledgeable and He loves knowledge; He is Merciful and He loves mercy; He is Bountiful and He loves Bounty; He is Concealing and He loves concealment; He is Powerful and He hates weakness, for a strong Mu'min (believer) is nearer to Him than a weak one; He is Forgiving and He loves forgiveness; and He is Odd (One) and He loves odd numbers. Anything He loves is one of His Names and Traits; and anything He hates is their opposite."

In Al-Wabil Al-Sayyib, page 43, he said: "Generosity is one of the traits of Allah (Exalted be He); He gives and does not take; He feeds and is not fed; and He is the Most Generous One. The most beloved to Him is the one who acquires the same traits; He is Generous and He loves the Generous people; He is Knowledgeable and He loves the knowledgeable people; He is Powerful and He loves the courageous people; and He is Graceful and He loves grace."

I hope what we have mentioned is sufficient. May Allah guide us all to understanding His religion and fulfilling His rights. He is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Answers to questions on `Aqidah

From `Abdul `Aziz Ibn `Abdullah Ibn Baz **to our brother Dr. M. A. H. may Allah protect him; As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

With reference to your letter in which you asked me to explain the meaning of the following Ayahs: ❨ And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84) ❩ **;** ❨ His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ❩ **;** ❨ It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower. ❩ **and:** ❨ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. ❩

and the Hadith of the slave-girl related by Muslim that the Prophet (peace be upon him) said to her, ❨ "Where is Allah." She replied: "In the heaven." He (peace be upon him) asked her: "Who am I?" She replied: "You are the Messenger of Allah." Then, he (peace be upon him) said to her master: "Set her free, for she is a believer." ❩

Could you please explain the meaning of these Ayahs and the Hadith.

The answer is that the general meaning of these Ayahs and the Prophetic Hadith denotes Glorification and Sublimity of Allah above His creation and that nothing of His creation, tiny or large, secret or open, is hidden from Him. These Ayahs also demonstrate His Comprehensive Power over everything and save Him from disability (may He be Praised).

The following are the detailed explanations of each Ayah. Allah (Exalted be He) says,❨ His Kursî extends over the heavens and the earth ❩it indicates the greatness and vastness of His Kursy (Allah's Chair) and the greatness and excellent competency of its Creator. His saying,❨ and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ❩It means that it does not burden or cause Him fatigue to guard the heavens and earth and all that is in between. Rather, this is an easy matter for Him. Allah sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest, and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills and no one can ask Him about what He does while they will be asked. He has supreme power over all things and perfect control over everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him. His saying,❨ And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84) ❩, it indicates that it is He Who is called Allah, throughout the heavens and the earth - that is, it is He who is worshipped. The inhabitants of the heavens and the earth believe in the Oneness of Allah and His Oneness of Worship. They call Him Allah, and they supplicate to Him in fear and hope, except disbelievers among the Jinn and mankind. It also denotes that the Knowledge of Allah encompasses everything and all that His servants do secretly or publicly. It does not matter whether the deed is done in secret or openly. All deeds of His servants, good and evil, are recorded with Him.

His saying,❨ It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower. ❩means that He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him, except the one who disbelieves in Him. He is Wise in His legislation and Predestination and He has full knowledge of all deeds of His servants.

His saying,❨ Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. ❩

means that Allah, the Exalted, watches all His creation wherever they are, perfectly hears their speech, open or secret, and knows their deeds. His honorable angels whose assignment is to record their deeds and all that they say, even though He has better knowledge of it and hears them perfectly. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), "with" refers to Allah's knowledge. There is no doubt that His knowledge encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs. Meanwhile, He is above all creation,

rising over (Istawa) His Throne in a way that suits Him, The Glorified and Exalted, and does not equate with His creatures' attributes. Allah says,﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿On the Day of Resurrection, Allah will inform them of what they did in this worldly life. He is the All-Knower of everything and is, of all things, encompassing. He is the Knower of the unseen. Not absent from Him is an atom's weight within the heavens or within the Earth or what is smaller than that or greater, but is in a Clear Register.

As for the Hadith of the slave-girl whose master wanted to expiate his mistreatment of her by releasing her, her master came to the Messenger of Allah (peace be upon him) and told him about his act. The Prophet (peace be upon him) asked him to bring her to him and asked her,﴾ "Where is Allah?" She replied: "In the heaven." He (peace be upon him) asked her: "Who am I?" She replied: "You are the Messenger of Allah." Then, he (peace be upon him) said to her master: "Release her for she is a believer." ﴿This Hadith indicates that Allah is above His Creation and that acknowledgement of this matter and of the Prophet's mission counts as proof of Iman (Faith). This is a brief meaning of the Ayahs you asked about. Every Muslim is obliged to follow the line of conduct of Ahl Al-Sunnah wal-Jama`ah with regard to such Ayahs and authentic Hadiths which convey the same meanings and tackle Allah's Names and Attributes. They believe in and affirm His Names and Attributes in a way that suits Him without Tamthil (likening Allah's Attributes to those of His Creation), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tahrif (distortion of the meaning). This is the right approach adhered and agreed upon by the Salaf. Every Muslim is obliged to avoid what causes Allah's anger and give up the approach of the misguided people who negate or

allegorically interpret Allah's Attributes. Allah (may He be Praised) is greatly Exalted over the ignorant unjust people. Kindly, find attached a copy of Al-Aqidah Al-Wasitiyyah (Moderate Creed), a book written by Shaykh Al-Islam Ibn Taymiyyah with commentary by Muhammad Khalil Al-Harras. This book tackles the topic at hand extensively. May Allah grant us all useful knowledge and help us work accordingly and succeed in doing what pleases Him, for He is All-Hearer and Responsive!

As-salamu `alaykum warahmatullah wabarakatuh

Answering those who say that Allah is incarnate among His creation

All praise be to Allah Alone! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

There are repeated questions about some who claim that Allah is incarnate among His creation and mingles with them. They claim that this is the meaning of the general Ma`iyyah (association or being with). They take as evidence the Ayah (Qur'anic verse):﴾ And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount) ﴿and:﴾ You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. ﴿They claim that the two Ayahs denote that the Prophet (may peace be upon him) was not with them, but Allah was there in His Self-Entity, as he exists everywhere.

Since those people misunderstand the whole point and made a big mistake, opposing the true `Aqidah (creed) as shown in the Holy Qur'an and the Prophetic Sunnah and as adopted by the Salaf (righteous predecessors) of the Muslim nation, I think I should show the right opinion on such a false belief and what seems to be confusing about this point pertaining to Allah's Names and Attributes. Allah (may He be Exalted and Glorified) can be described only with the Names and Attributes with which He has described Himself and the Names and Attributes with which His Prophet Muhammad (peace be upon him) described Him, which suit His Majesty without Takyif (questioning Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), Tahrif (distortion of the meaning), or Ta`til (denial of Allah's Attributes). This is because Allah (Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿As stated in the Holy Qur'an and the Prophetic Sunnah and unanimously agreed upon by the Salaf of the Muslim nation, Allah (Glorified be He) is above His creatures and is seated on His Throne in a manner that suits His Majesty, unlike the seating of His creation. Allah (Exalted be He) is among His creatures with His knowledge and nothing is concealed about them from Him. This is what has been proven by

the Holy Qur'an with its rhetoric Ayahs and by the Prophetic Sunnah with its direct authentic Hadiths. There are many Qur'anic proofs that Allah exists in the heavens above His creatures and is seated on His Throne. Allah (Exalted be He) says:﴾ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴿;﴾ I will take you and raise you to Myself ﴿;﴾ The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him ﴿;﴾ Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! ﴿;﴾ Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you ﴿﴾ Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? ﴿;﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿and:﴾ O Hâmân! Build me a tower that I may arrive at the ways ﴿﴾ The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses): But verily, I think him to be a liar. ﴿

As for the proofs from the Prophetic Sunnah, there are uncountable numbers of Sahih (authentic) and Hasan (good) Hadiths, such as the Hadith about the Prophet's Mi`raj (Ascension to the heavens) to his Lord and the Hadith about the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) whichwas reported by Abu Dawud and others:﴾ Our Lord is Allah Who is in the heaven; Holy is Your Name, Your command reigns supreme in the heaven and the earth ﴿In the Hadith about the mountain goats, the Prophet (may peace be upon him) said:﴾ and the Throne is above this; Allah is above the Throne; and He knows your states. ﴿(Related by Ahmad, Abu Dawud and others) In an authentic Hadith he (may peace be upon him) said to the bondswoman:﴾ "Where is Allah?" She replied: "In the heaven." He (peace be upon him) asked her: "Who am I?" She replied: "You are the Messenger of Allah." Then he (peace be upon him) said to her master: "Release her for she is a believer." ﴿(Related by Muslim in his Sahih book of Hadith)There are other Hadiths that were authentically reported from the Prophet (peace be upon him) stating that Allah's Messenger said that Allah is above His Throne and that He is above

the heavens, as naturally known by all nations, Arabs and non-Arabs both in the pre-Islamic period and under Islam, except those whom Satan has allured. Also, there are hundreds or thousands of statements by the Salaf on the same topic. There is nothing in the Holy Qur'an, the Prophetic Sunnah or the statements of the Salaf, neither from among the Prophet's Companions nor those who followed their guidance or the Imams who lived in the age of allurement and difference, that opposes what has been mentioned above whether explicitly or implicitly. None of them ever said that Allah is not above the heavens, not above the Throne, not exist anywhere in His Self-Entity, all places are the same to Him, or not exist in the world nor outside it, not permissible to use your fingers, etc. to point at Him. Contrarily, it was authentically reported in the Sahih book of Hadith on the authority of Jabir Ibn `Abdullah that on concluding a famous sermon by Prophet Muhammad (may peace be upon him) on the Day of `Arafat in the biggest gathering attended by Allah's Messenger (may peace be upon him), he said:﴾ "Haven't I conveyed Allah's message to you, haven't I conveyed Allah's message to you." They said: "Yes." Then He (peace be upon him) raised his finger to the sky and pointed at the people and said: "O Allah! Bear witness to this." ﴿There are many similar Hadiths on this point.

This was also discussed by Shaykh-ul-Islam Ibn Taymiyyah and others who were well-versed in such matters (see Al-Fatawa, v., p. 14). Generally, the corrupt belief adopted by the impairing Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and those following them from among the people who introduced innovations to the religion is one of the most wicked and harmful beliefs. It detracts from Allah's Majesty - we seek refuge in Allah from our hearts' deviation from the right path! There are many pieces of evidence of such misleading and corrupt beliefs. There can be no doubt that a sound mind and upright natural disposition deny such corrupt beliefs. Besides, there is hard legal evidence that denies such corrupt beliefs. Regarding the practice of taking the above-mentioned Ayahs as evidence to support their corrupt belief, it is a wicked practice, as they claim that Allah was incarnate in the earth beside Mount Sinai, taking as evidence the Qur'anic Ayahs on such an event. May Allah be Glorified and High from their grave falsehood!

Those claiming Allah is incarnate among His creation do not know that Ma`iyyah is of two types; general and private. Examples of the private Ma`iyyah are the Ayahs:﴾ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120). ﴿;

(Part No : 1, Page No: 142)

﴾ Be not sad (or afraid), surely Allâh is with us. ﴿and:﴾ I am with you both, hearing and seeing. ﴿There are similar Ayahs on the private Ma`iyyah that Allah (Exalted be He) is with His prophets and pious believing servants through support, help, guidance and care. This is confirmed by Allah (Glorified be He) in a Qudsi Hadith related by His Prophet (may peace be upon him):﴾ My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) until I love him, so I become his sense of hearing with which he hears; his sense of sight with which he sees; his hand with which he grips; and his leg with which he walks. ﴿However, this does not mean that Allah becomes a servant's extremities - may Allah be Glorified and High from such meaning! Conversely, it denotes that Allah becomes with a servant through support and guidance, as explained in another narration of the Qudsi Hadith mentioned above:﴾ With Me he hears, with Me he sees, with Me he grips, and with Me he walks. ﴿In the second narration Allah explains the meaning of His saying, "I become his sense of hearing, etc.," which implies Allah's guidance to and support of His servants and protecting them from committing what displeases Him.

As for the general Ma`iyyah, it means perfect knowledge. Such a type of Ma`iyyah is mentioned in many Qur'anic Ayahs, such as:﴾ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. ﴿;﴾ And He is with you (by His Knowledge) wheresoever you may be. ﴿;﴾ Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. ﴿and:﴾ Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'ân, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. ﴿There are many similar Ayahs on such a type of Ma`iyyah. Allah (Glorified be He) is seated on His Throne in a manner that suits His Perfection and Majesty. Also, He is All-Knowing of His creation and a Witness over them wherever they exist; on land or in the sea, by night or by day, at their homes or in the open desert. All are equal with regard to Allah's Knowledge, as He surrounds them all in His Knowledge

(Part No : 1, Page No: 143)

and they all are under His Sight and Hearing that He hears their speech, sees them wherever they are, and knows their secrets and private counsel. Allah (Glorified be He) says:﴾ No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts. ﴿Also, Allah (Exalted be He) says:﴾ It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day. ﴿He (Glorified be He) says:﴾ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿There is no god or lord but Allah. Allah (Glorified be He) begins the Ayahs on general Ma`iyyah with knowledge and finishes them with knowledge so that His servants may know that Allah is All-Knowing of their affairs, not that He is incarnate among them in their dwellings, etc. Allah is Exalted above such falsehoods. The falsehood that the general Ma`iyyah means that Allah is incarnate among His creation is adopted by those believing in incarnation. They claim that Allah exists everywhere in His Self-Entity and that He is Exalted above being seated on His Throne and existing in the heavens over His creation. They never exalt Him above being existent in the dirtiest places - may Allah disgrace them all! Great scholars from among the Salaf fought such falsehoods such as Ahmad Ibn Hanbal, `Abdullah Ibn Al-Mubarak, Ishaq Ibn Rahawayh, Abu Hanifah Al-Nu`man and others. Similarly, scholars from among the Imams of Guidance did the same such as Shaykh-ul-Islam Ibn Taymiyyah, the great scholar Ibn Al-Qayyim, Al-Hafiz Ibn Kathir and others.

Since this point has been clear, the Ayah:﴾ And He is with you (by His Knowledge) ﴿and similar Ayahs do not denote that Allah is incarnate among His creation, neither explicitly nor implicitly. The preposition "with" in these Ayahs does not mean this at all, but it only denotes Ma`iyyah and association. Such Ma`iyyah has a different meaning in each situation. As said by Abu `Umar Al-Tallamanky (may Allah be merciful with him), Muslims from among Ahl-ul-Sunnah (those adhering to the Sunnah and the Muslim main body) unanimously agree that the meaning of the Ayah:﴾ And He is with you (by His Knowledge) wheresoever you may be. ﴿and similar Qur'anic Ayahs is that

(Part No : 1, Page No: 144)

Allah is with His creation by His knowledge and that He, may He be Exalted, is established on His Throne

above the heavens. Also, great scholars and Imams from among the Salaf were of the opinion that Allah is established on His Throne above the heavens. Abu Nasr Al-Sijzy said our great Imams, such as Sufyan Al-Thawriy, Malik, Hammad Ibn Salamah, Hammad Ibn Zayd, Sufyan Ibn `Uyaynah, Al-Fudayl, Ibn Al-Mubarak, Ahmad, and Ishaq unanimously agree that Allah (Glorified be He) is established on His Throne by His Self-Entity and everywhere by His Knowledge. Abu `Umar Ibn `Abdul-Bar said: "Great scholars from among Sahabah (Prophet's Companions) and Tabi`un (Followers, the generation after the Companions of the Prophet) known for Ta'wil (allegorical interpretation) were of the opinion that the Ta'wil of the Ayah:❨ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven) ❩is that Allah is seated on His Throne above the heavens in His Self-Entity and that He exists everywhere by His Knowledge. It is worth mentioning that no notable scholar opposed their opinion. Al-Hafizh Ibn Kathir (may Allah be Merciful with him) said, "The Ayah:❨ And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do. ❩means that Allah is a witness of our deeds wherever and whenever we exist; on land or in the sea, by night or by day, in our homes or in the open desert, as we are all equal with regard to Allah's Knowledge because He surrounds us all with His Knowledge. We are all under His Sight and Hearing that He hears our talk and sees us wherever we are, and knows our secrets and private counsels. Allay (Glorified be He) says:❨ No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts. ❩Allah (Exalted be He) also says:❨ It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day. ❩There is no God or lord but Him. Regarding the Tafsir (explanation) of the Ayah quoted from Surah Al-Mujadalah in which Allah says:❨ There is no Najwâ (secret counsel) of three ❩he said that there are no three persons with a secret❨ but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. ❩that He is All-Knowing of their affairs, hearing their talk and knowing their secrets and private counsels.

Also, Allah's messengers write down people's private counsels though Allah is All-Knowing of such private counsels and hears them. Allah (Glorified be He) says:❨ Know they not that Allâh knows their secret ideas, and their Najwa (secret counsels), and that Allâh is the All-Knower of things unseen. ❩and:❨ Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. ❩As said, many scholars reported consensus over the meaning of this Ayah is that Allah exists among His creation by His Knowledge. There can be no doubt with regard to this point. In addition, His hearing as well as His Knowledge encompasses them. Moreover, they are under His Sight, as He (Exalted be He) is All-Knowing of the affairs of His creation.

There can be no doubt that the statements of the Salaf about such a point are too many to be counted. Therefore, the belief that Allah is incarnate among His creation, the claim that Allah exists among His creation in His Self-Entity according to the Ayah:❨ And He is with you (by His Knowledge) ❩and that it is not permissible to point at Him are totally wrong and false as shown from the many direct proofs mentioned here and the consensus of Muslim scholars.

Consequently, it becomes clear that those who say that Allah is incarnate among His creation and those who follow them are not right at all. Rather, they ascribe to Allah what does not suit His Majesty. In addition, they give the Ayahs on Ma`iyyah explanations that are different from those given by great scholars. May Allah protect us from disgrace and from ascribing to Allah that which does not suit Him, out of ignorance! We ask Allah (Glorified be He) to make us adhere to the right path, as only He is Able to do all things! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Prohibition of Cursing predestination

All praise be to Allah! May peace and blessings be upon the Prophet after whom no prophet will come!

I have reviewed what was published in the magazine: "Al-Riyadh", issue no. 4887, dated 17/9/1401 A.H., in the Social Stories section, entitled: "The Cruelty of Predestination", which was written by Qumashah Al-Ibrahim. In this story, the writer says: "We have no rights in this life; we are merely lives that Predestination plays with. When it is bored with them, it throws them into the other world. Predestination sometimes plays with our tears and laughter."

These words are in complete contradiction to perfect Tawhid (belief in the Oneness of Allah) and Iman (belief) in Predestination. Predestination and time do not play and all that happens in this life is all predestined and known by Allah. It is Allah (Exalted be He) Who controls the night and the day; He is the One who predestines happiness or misery according to what His Wisdom dictates. This wisdom may remain hidden from people, because their knowledge is limited and their minds are too restricted to be able to realize this Divine Wisdom. Everything in this world has been created by Allah, by His Will and Might; whatever He wills happens and whatever He does not will never happens. It is Allah Who gives and withholds; lowers and raises, honors and dishonors; enriches and impoverishes; guides and leaves astray; and makes happy and distressed. He gives sovereignty to whom He wills and takes it away from whom He wills. He perfected everything which He created and there is deep wisdom behind all His Actions, Ordinances, and Prohibitions. They all have profound wisdom and good purposes for which He must be praised and shown gratitude, even if the wisdom and purposes remain unknown to humans due to their limited understanding.

Itwas reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and othersthat the Prophet (may peace be upon him) said that Allah (Glorified and Exalted be He) said,(“The son of Adam offends Me. He curses time and I am Time. In My Hand are (all) matters. I alternate the night and the day.’”)In another narration:(“Do not curse Time, for Allah is Time.”)In a third narration:(“The son of Adam offends Me and says, ‘Fie upon time!’ Verily, I am Time. I alternate the night and the day. If I Will I shall seize them both.”)

In Jahiliyyah (pre-Islamic time of ignorance) the Arabs would ascribe the calamites and hardships afflicting them to time, saying that they had been afflicted with the misfortunes of time or they had been destroyed by time. When they attributed all their hardships to time, they were cursing the one who authored it, and consequently, they were cursing Allah (Glorified and Exalted be He), as He is the Real Author of everything that they were ascribing to time. Therefore, they were forbidden to curse time. The explanation giving this meaning of the above-mentioned Hadith Qudsy (Revelation from Allah in the Prophet’s words) was reported from Al-Shafi`y, Abu `Ubayd, Ibn Jarir, Al-Baghawiy, and others.

As for the meaning of Allah’s Saying: "I alternate the day and the night," it means that whatever happens during them, whether good or evil, happens by Allah’s Will, Design, Knowledge and Wisdom; none shares in this with Him; whatever He wills happens and whatever He does not will never happens. Therefore, it is a must to thank Allah (Exalted be He) in all circumstances and think well of Him. He should be praised and turned to in Tawbah (repentance to Allah). Allah (Exalted be He) says:(and We shall make a trial of you with evil and with good. And to Us you will be returned.)

The revivalist Imam Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) wrote a chapter in "Al-Tawhid" book entitled: "Whoever curses time offends Allah", in which he discussed this Hadith Qudsy and showed that it included some important issues:

1. Cursing time is forbidden.

2. Cursing time is an offense to Allah.

3. On contemplating His Words, it shows that Allah is Time.

4. One may unintentionally say words that are tantamount to cursing time, and so be a curser.

Consequently, the writer (may Allah forgive her) was mistaken when she ascribed cruelty to time in the title of her story, because Predestination, as was mentioned above, does nothing; it is Allah Who foreordains everything with Deep Wisdom. Allah (may He be Exalted and Glorified) can not be described as cruel; He is Most Merciful to His servants. He is More Merciful to them than a mother to her child, as states the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) in which the Prophet (may peace be upon him) said,(“Verily, Allah is more merciful to His servants than this woman is to her child.”)

It is, therefore, obligatory that writers should keep their pens from slipping into such pitfalls, in compliance to the Ordinance of Allah and that of His Messenger, so to have perfect Tawhid, and distance themselves away from all that may contradict it or contradict its perfection. It is known that the media is circulated widely and has great influence on people; repeating statements like these will spread them among people and lead them not to feel uneasiness about them, especially young people, in spite of being strictly forbidden to say.

We ask Allah to guide us to the Straight Path and keep us safe from slips of the pen and tongue. Truly, He is All-Hearing of prayers and Ever-Responsive! May peace and blessings be upon our Prophet Muhammad, and upon his family and Companions!

(Part No : 1, Page No: 149)

The Inexcusable Evidence against Calling upon Other than Allah for Help

or belief in Soothsayers and Diviners

Introduction:

All praise be to Allah, and peace and blessings be upon the Messenger of Allah and upon his family, his Companions, and those who follow him! The monotheistic Aqidah (creed) is the basis upon which is founded the Da'wah (Call for belief in and worship of Allah) of Muhammad ibn 'Abdullah (may the best of blessings and peace be upon him), which is no more, in essence, than an extension to the Da'wah of all the previous Messengers, as Allah (Exalted be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿**The heart of belief in this Da'wah is to fight Bid'ahs (innovated matters in religion) and falsehoods in all their forms; it is, therefore, obligatory on every Muslim to have correct knowledge of their religion and worship Allah (Exalted be He) in the manner prescribed by the Islamic Shari'ah (Law).**

The early Muslims from among the Salaf (righteous predecessors) of this Ummah (nation based on one creed) were rightly guided in their practice of Islam, as their acts, and in fact all their affairs, were in accordance with the teachings of the Qur'an and the Purified Sunnah (whatever is reported from the Prophet).

When many Muslims deviated from this upright Manhaj (methodology) - the methodology of the Qur'an and the Sunnah - in their beliefs and actions, they split into different sects and parties in creeds and Madh-habs (Juristic Schools), in policies and rules. As a result of these deviations, Bid'ah, falsehoods, and charlatanry spread among them, and these practices gave the enemies of Islam the chance to vilify Islam and the Muslims.

(Part No : 1, Page No: 150)

In their early and later writings, Muslim scholars have warned against Bid'ahs.

The three following compilations are contributions in this effort:

First: The ruling on appealing to the Prophet (may peace be upon him) for help

Second: The ruling on appealing to the Jinn (creatures created from fire) and devils and offering sacrifices to them

Third: The ruling on worshipping Allah through reciting Wird (recitation performed on a regular basis or specific occasion) that contain Bid'ah or Shirk (associating others with Allah in His Divinity or worship)

Dear readers, the leaders of this blessed country, who carry the responsibility for Da'wah in this blessed country, are putting in your hands these three compilations for you to fight with them heresies and superstitions, and to raise the level of the culture and increase the true understanding of Islam.

We ask Allah, the Mighty, to make them beneficial for His Servants. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and upon his family and Companions!

The first message

All praise be to Allah and peace and blessings be upon the Messenger of Allah, and upon his family, Companions, and those who follow his guidance! The Kuwaiti newspaper "Al-Mujtama`", issue no. 15, dated 19/4/1390 A.H., published some verses of poetry under the heading "Mawlid (the Prophet's birthday)" that invoke the help of Prophet Muhammad (peace be upon him) and ask his support to save the Muslim Ummah (nation based on one creed), give it victory and free it from disunity and differences. The verses were written by a woman calling herself Aminah. The following is the text of the verses:

O Messenger of Allah! Save the world	**that wages wars and is burning in the flames**
O Messenger of Allah! Save the Ummah	**that in the darkness of doubt has walked long**
O Messenger of Allah! Save the Ummah	**that in the labyrinths of grief has lost its sight**

until she wrote:

O Messenger of Allah!Save the Ummah	**that in the darkness of doubt has walked long**
Hasten victory for us asyou did	**on the day of Badr, when you called to Allah,**
So servility turned into splendid victory	**truly, Allah has Unseen Soldiers**

Allah is the Greatest! This is how this writer appeals to the Messenger (peace be upon him) for help and support, asking him to save the Muslim Ummah by hastening victory. She forgets or is ignorant of the fact that victory is in Allah's Hand Alone, and does not come from the Prophet (peace be upon him) or any other creature. Allah (Exalted be He) says in the Qur'an (what means):﴾ And there is no victory except from Allâh, the All-Mighty, the All-Wise. ﴿Allah (Glorified be He) also says:﴾ If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? ﴿

It is known from the Nas (Islamic text from the Qur'an or the Sunnah) and Ijma` (consensus of scholars) that Allah (may He be Praised) created the creation to worship Him Alone, and He sent Messengers and revealed His Books to explain this worship and call people to it. Allah (may He be Praised) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Exalted be He) also says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿And:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿He (may He be Exalted and Glorified) also says:﴾ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things). ﴿﴾ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ﴿

In these clear-cut Ayahs (Qur'anic verses), Allah (Glorified be He) clarifies that He created humans and Jinn (creatures made from fire) for the sole purpose of worshipping Him Alone without Shirk (associating others with Allah in His Divinity or worship). He (Exalted be He) explains that He sent Messengers (may peace be upon them) to enjoin people to abide by this `Ibadah (worship) and prohibit any antithesis to it. Allah (Exalted be He) states that He has perfected the Ayahs in His Book and explained them in detail, so that no other than Him is worshipped (Glorified be He). `Ibadah is to believe in and obey Allah, by fulfilling His Commands and avoiding His Prohibitions. Allah (Glorified be He) orders it in many Ayahs, such as His Saying:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿And He (Glorified be He) says:﴾ And your Lord has decreed that you worship none but Him. ﴿

Allah (Exalted be He) also says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿There are many other Ayahs bearing the same meaning; they all assert the obligation of sincerely worshipping Allah Alone and shunning the worship of any others, whether the prophets or any creature whatsoever. There is no doubt that Du`a' (supplication) is one of the most important and comprehensive forms of `Ibadah, which dictates that it be made purely to Allah Alone,

as Allah (Glorified be He) says:﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾And He (Glorified and Exalted be He) says:﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾This includes all creatures, prophets and others.

The prohibition covers anything or anyone other than Allah. Allah (Exalted be He) says:﴿ And invoke not besides Allâh any such that will neither profit you nor harm you ﴾These words are addressed to the Prophet (peace be upon him), but it is well and fully known that Allah (Glorified be He) protected him from Shirk; therefore, the purpose of this is to give warning to others. Allah (Glorified and Exalted be He) says:﴿ but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers). ﴾If the best of Adam's children, Muhammad (peace be upon him), supplicated to other than Allah, he would have been one of the wrongdoers, how much more so others? When the word "wrongdoing" is used in the absolute sense, it means major Shirk, as Allah (Exalted be He) says:﴿ And it is the disbelievers who are the Zâlimûn (wrong-doers). ﴾He (Glorified be He) also says:﴿ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴾

It can be understood from these Ayahs and others that supplicating to other than Allah, such as to the dead, trees, idols, and others, is Shirk that contradicts the 'Ibadah for which Allah created humans and Jinn, sent Messengers and revealed Books to explain, and call people to. This is the meaning of: "La ilaha illa Allah (there is no deity but Allah);" it means that none whatsoever deserves to be worshipped except Allah and it negates worship of other than Allah, affirming 'Ibadah to be the Exclusive Right of Allah (Exalted be He) Alone. Allah (Glorified be He) says:﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾

(Part No : 1, Page No: 154)

This is the essence and foundation of our Din (religion), and as such, any form of 'Ibadah is not valid unless this foundation is valid. This is because Allah (Glorified be He) says:﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾Allah (Exalted be He) also says:﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾The religion of Islam is built on two great principles: **First:** None should be worshipped but Allah Alone.

Second: Allah should only be worshipped according to the Shari'ah (Islamic law) with which His Prophet and Messenger, Muhammad (peace be upon him), was sent. This is the meaning of the Shahadah (Testimony of Faith): La ilaha illa Allah (there is no deity but Allah). Therefore, anyone who calls upon the dead prophets or others, or idols, trees, stones, or any other creatures, or appeals to any of them for support, or tries to get close to them by offering sacrifices, making vows, prays or prostrates to them, has taken them as their lords instead of Allah and made them equal to Him (Exalted be He). This is certainly a breach of this principle; it negates the meaning of there is no deity but Allah. Also, anyone who introduces a Bid'ah (innovation in religion) that Allah has not permitted, has not realized the meaning of the Shahadah that Muhammad is the Messenger of Allah. Allah (Glorified be He) says:﴿ And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. ﴾Such are the deeds done by those who died as Mushriks (those who associate others with Allah in His Divinity or worship) and those who practice Bid'ah. On the Day of Resurrection these deeds will be like scattered dust, as they are not in accordance with Allah's Purified Law. The Prophet (peace be upon him) said:﴿ "Anyone who introduces something in this matter of ours (the religion) that is not from it, will have it rejected." ﴾(Agreed upon by Al-Bukhari and Muslim) This writer has addressed her invocation for help and support to the Messenger (peace be upon him) and turned away from Allah, the Lord of the worlds, in Whose Hand is support, harm and benefit. None other than Him has control over any of these things.

There is no doubt that this is a great wrong. Allah (Glorified and Exalted be He) has enjoined on us to supplicate to Him and He (may He be Praised) promises whoever supplicates to Him that He will respond to them. He also warns those who are too proud to do so that they will be admitted into Hell. Allah (Exalted be He) says:﴿ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" ﴾

(Part No : 1, Page No: 155)

This Ayah is evidence that Du'a' is 'Ibadah and that anyone who feels too proud to ask Allah for help will be admitted into Hell. If this is the end of those who are too proud to make Du'a' to Allah, what will be the end of those who make Du'a' to other than Allah or shun Him? Allah (may He be Praised) is the Ever-Near, the absolute Owner of all things and the One Who is able to do all things. Allah (Exalted be He) says:﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴾In a Sahih (authentic) Hadith, the Messenger of Allah (peace be upon him) informed us that Du'a' is 'Ibadah and he (peace be upon him) advised his cousin, 'Abdullah ibn 'Abbas (may Allah be please with them), saying to him,﴿ "Preserve Allah (His Commandments), Allah shall preserve you. Preserve Allah, you shall find Him in front of you. If you ask, ask Allah; and if you seek help, seek it from Allah." ﴾(Related by Al-Tirmidhy and others)

He also (peace be upon him) said,﴾ "Anyone who dies calling on (invoking) a partner (in worship) besides Allah will enter Hellfire." ﴿(Related by Al-Bukhari)Also,in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),﴾ It was authentically reported that the Prophet (peace be upon him) was asked which sin was the gravest. He (peace be upon him) replied, "That you associate a partner with Allah, while it is He Who created you." ﴿So, anyone who makes Du'a' to other than Allah, invokes their help, vows to them, offers a sacrifice or any other form of 'Ibadah for them, has associated a partner with Allah, whether that partner is a prophet, a Waliy (pious person), an angel, a Jinn, an idol, or any other creature.

As for asking a person who is alive and present to do physical things that they are able to do, this is not Shirk, as this is an ordinary thing that is permissible among Muslims. When relating the story of Moses (may peace be upon him), Allah (Exalted be He) says:﴾ The man of his (own) party asked him for help against his foe ﴿And He also says regarding the story of Moses:﴾ So he escaped from there, looking about in a state of fear. ﴿People seek help from one another in wars and other matters that they face when they need to do so.

(Part No : 1, Page No: 156)

Allah (Exalted be He) ordered his Prophet (peace be upon him) to inform his Ummah that he possessed no power to benefit or harm anyone. Allah (may He be Praised) says,in Surah Al-Jinn﴾ Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him." ﴿﴾ Say: "It is not in my power to cause you harm, or to bring you to the Right Path." ﴿Allah (Exalted be He) also saysin Surah Al-A`raf:﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ﴿

There are many Ayahs which have the same meaning. The Prophet (peace be upon him) never supplicated to anyone but his Lord. On the day of Badr, he (may peace be upon him) insistently sought help from Allah and asked Him for support over his enemy, saying,﴾ "O Allah! Fulfill for me what You have promised me." Until the greatest Siddiq, Abu Bakr (may Allah be pleased with him) said, "O Prophet of Allah! Enough beseeching your Lord, He shall certainly fulfill for you what He has promised you." And Allah revealed on this occasion His Saying:﴾ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴿﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴿﴿In these Ayahs Allah (Exalted be He) reminded Muslims of their seeking help from Him, and He (Glorified be He) informed them that He responded to them by sending them angels. He then explained that the victory was not from the angels, but they were sent to them to give them the good news of victory and to reassure them.

Allah explains that victory is given by Him in His Saying:﴾ And there is no victory except from Allâh. ﴿He (Glorified and Exalted be He) also saysin Surah Al-'Imran:﴾ And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful. ﴿This Ayah shows that it is Allah (may He be Praised) who made Muslims victorious at Badr. So the Muslims knew from this that the power and the angels Allah had provided them with at Badr were the means to the victory, giving them good news and reassurance, and that the victory did not come from these means. The victory came from Allah Alone, so how can this writer or any other writer seek help

(Part No : 1, Page No: 157)

from the Prophet (peace be upon him) or appeal to him for support and turn away from Allah, the Lord of the worlds, the Owner of all things, and the One Who is able to do all things?

There is no doubt that this is offensive ignorance and a great Shirk. It is obligatory on the writer to make sincere Tawbah (repentance to Allah), regret what she did, abstain from such writing, and firmly resolve not to write such things again. This should be done out of glorifying Allah, submitting to His Ordinances, and avoiding His Prohibitions. This is the sincere Tawbah. If the right of a human being has been violated, it is also obligatory when performing Tawbah to fulfill a fourth condition, and that is that the right should be returned to its owner or its owner be asked to pardon the wrongdoer. Allah (Exalted be He) commands His servants to repent and promises to accept sincere Tawbah, as He says:﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿He (may He be Praised) says about the Christians: ﴾ Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. ﴿And He (Exalted be He) also says:﴾ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴿﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴿﴾ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. ﴿And:﴾ And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. ﴿

It was authentically reported that the Messenger of Allah (peace be upon him) said,﴾ "Islam destroys that (sins) which came before it." ﴿I have written this synopsis motivated by the grave danger of Shirk, it being one of the major sins, fear that people may be misled by what this writer has published, and the obligation of giving advice for Allah's Sake to His Worshippers. I ask Allah (Exalted be He) to make it beneficial and set right our affairs and those of all Muslims and for Him to grant us understanding of our Din and make us firm on it. We beg Him to protect us and the Muslims from the evil of our souls and the wickedness of our deeds, as He is the Guardian of all matters and the Able to do all things! May peace and blessings be upon Allah's Servant and Messenger, our Prophet Muhammad, and upon his family and Companions!

(Part No : 1, Page No: 158)

The Second Message

From `Abdul `Aziz Bin `Abdullah Ibn Baz to Muslims all over the world, may Allah guide me and all Muslims to be steadfast adherents of His religion! Amen!

May Allah's Peace, Mercy, and Blessings be upon you!

Some Muslims asked me about what is done by some ignorant people who invoke other than Allah (Exalted be He) and beseech their helps during misfortunes such as appealing to the jinn for help, offering sacrifices to them, and so on. These people may say: "Oh seven (i.e. seven of the jinn), take him". They may say: "Oh seven, do so and so to him," "break his bones," "drink his blood," or "torture him". Some ignorant people may say, "Take him, oh jinn of the noon" or "Take him, oh jinn of the afternoon." This happens in the southern districts. Similarly, they may invoke the dead from among the prophets, righteous people and others. They also may ask the angels for help. Such practices are done by those who regard themselves as Muslims out of ignorance and imitation of previous generations. Some people justify such practices saying that they never mean or believe in these statements but they just say them. In addition, they asked me about the ruling on marrying from those who are known for doing such practices, the ruling on eating their slaughtered animals, offering the funeral prayer for them, and offering prayers behind them. Also, they asked about the ruling on believing fortunetellers and soothsayers who claim the knowledge of diseases and their causes by looking over an article of clothing that was touched by the patient's body such as one's turban, pants, or scarf.

Answer: All praise is due to Allah Alone! May peace and blessings upon the Last Prophet, upon his family, Companions, and those who follow their guidance until the Day of Recompense!

Allah (may He be Praised) has created the jinn and the human beings to worship Him Alone and to resort to Him Alone for help. Also, He has created them to single Him out with their sacrifices, vows, and other acts of worship. Allah (Glorified be He) sent prophets (may peace be upon them) to establish the fundamentals of religion. He (Exalted be He) sent down the holy books, the greatest of which is the Qur'an, to explain the fundamentals of religion, invite people to them, and warn people against associating others in worship along with Allah (Exalted be He). These fundamentals are regarded as the most important of all Islamic fundamentals

(Part No : 1, Page No: 159)

and are the basis for our religion. This is the meaning of the testimony that there is no deity but Allah. This testimony of faith means that none should be worshipped but Allah (Exalted be He). It detracts worship from other than Allah and directs it to Allah Alone. There is so much evidence from the Qur'an and the Prophetic Sunnah on this point. Allah (Exalted be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿Allah (Glorified be He) also says:﴾ And your Lord has decreed that you worship none but Him. ﴿Also, He (Exalted be He) says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Exalted be He) says:﴾ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" ﴿He (Glorified be He) also says:﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). ﴿Allah (may He be Praised) shows in these Ayahs (Qur'anic Verses) that He has created the jinn and mankind to worship Him Alone. Moreover, He has decreed that none should be worshipped but Him Alone.

Allah (Exalted be He) has ordered His servant through the Qur'an and the Prophetic Sunnah to worship none but Him Alone. Allah (Glorified be He) has also shown that invocation is a great act of worship and that whoever is haughty towards it will be admitted into Hell. In addition, He (may He be Praised) has ordered His servants to invoke Him Alone as He is indeed near to them by His Knowledge and responds to their invocations. It is obligatory upon all to single out the Lord with invocation as this is an act of worship for which they have been created and ordered to do. Allah (Exalted be He) says﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿Allah (Exalted be He) ordered His Prophet (may peace be upon him) to tell people that his prayer, sacrifice, living and dying are for Allah, the Lord of the worlds, Who has no partner. Thus, whoever offers a sacrifice to other than Allah,

(Part No : 1, Page No: 160)

associates others in worship along with Allah (Exalted be He) is as if he is offering prayers to other than Allah (Exalted be He). This is because Allah (may He be Praised) has made prayers and sacrifices a pair.

Moreover, Allah (Exalted be He) has declared that both prayer and sacrifice are for Allah Alone Who has no partner. Thus, whoever offers a sacrifice to other than Allah, such as the Jinn, the angels, the dead or others to draw nearer to them, is like the one who offers prayers to other than Allah (Exalted be He). It is reported in the authentic Hadith that the Prophet (may peace be upon him) said:﴾ "Allah has cursed the one who slaughters (a sacrifice) to other than Allah...." ﴿Imam Ahmad related with a sound chain of narration from Tariq Ibn Shihab (may Allah be pleased with him) that the Prophet (may peace be upon him) said:﴾ Two men passed by a people who had an idol to which an offering had to be made by whoever passed by that idol. The people asked one of the two persons to give some offering, he said that he had nothing to offer; they told him to offer anything even a small fly; so the man gave a fly as an offering and he was allowed to pass, so his doom would be the Hell-Fire. The second person was also asked to do accordingly but he refused affirming that he will not offer anything to anyone other than Allah. On his refusal, those people beheaded and killed him and his ultimate abode was Paradise. ﴿.

Since the one who draws nearer to idols and the like by offering flies, for example, is regarded as associating others in worship along with Allah and deserves to be admitted into the Hellfire, what about those who invoke the jinn, the angels and righteous persons, beseech them for help, offer sacrifices to them seeking protection of their property, recovery from diseases, safety of their cattle and crops, and fear the evil of the jinn? Those who do such practices are more rightly regarded as associating others in worship along with Allah and are more worthy of Hellfire than the one who made a fly as an offering to an idol.

There are many Ayahs concerning this point. Allah (Exalted be He) says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿Allah (Glorified be He) also says:﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴿

In these two Qur'anic Ayahs Allah (may He be Praised) shows that the Mushriks associate partners with Allah in worship, claiming that those partners bring them nearer to Allah and act as their intercessors

with Him. That is why Allah (Exalted be He) belied them and described them as liars, disbelievers and Mushriks. Allah has exalted Himself over their Shirk (associating others with Allah in worship). Allah (Glorified and Exalted be He) says:﴾ Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴿Thus, whoever associates angels, prophets, jinn, trees, or stones as partners along with Allah in worship, appeals to them for help, and draws nearer to such partners by offering them sacrifices seeking intercession with Allah, drawing nearer to Allah (Exalted be He), recovery from diseases, protection of property, safety of the absent, and so on, is committing an act of Shirk about which Allah (Exalted be He) says:﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. ﴿He (Glorified be He) also says:﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿

Intercession is given on the Day of Resurrection to the people of monotheism, not to those associating others in worship with Allah (Exalted be He). When the Prophet (may peace be upon him) was asked:﴾ O Messenger of Allah, who is most deserving of your intercession? He said: It is he who said: There is no god but Allah sincerely from his heart. ﴿Also, the Prophet (may peace be upon him) said:﴾ "For every prophet there is a granted supplication. Every prophet hastened in (making) his supplication, but I have reserved my supplication as intercession for my Ummah (nation) on the Day of Resurrection; and it will be attained, if Allah so wills, by whoever from the Ummah dies, associating nothing with Allah." ﴿.

The early Mushriks used to believe in Allah as their Lord, Creator and Provider, but they also appealed to the prophets, righteous people, angels, trees, stones, and so on, to act as intercessors for them with Allah (Exalted be He) and to bring them nearer to Him, as shown in the Qur'anic Ayahs mentioned above. However, neither Allah (Exalted be He) nor His Prophet excused them for doing so. On the contrary, Allah (Exalted be He) condemned their practices in the Qur'an by describing them as disbelievers and Mushriks. Moreover, Allah (Exalted be He) refuted their claim that those gods act as intercessors for them with Him and bring them nearer to Allah (Exalted be He). In addition, the Prophet (may peace be upon him) fought them for associating other partners with Allah (Exalted be He) in worship so that they would single Him out with worship, acting upon Allah's Saying:﴾ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴿Also, Allah's Messenger (may peace be upon him) said:﴾ I have been directed to fight against people till they testify

that there is no god but Allah and that Muhammad is the Messenger of Allah, perform Salah, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. ﴿The Prophet (peace be upon him) said:﴾ till they testify that there is no god but Allah ﴿denotes that he (may peace be upon him) was directed to fight people until they associate no partner in worship along with Allah (Exalted be He). The Mushriks feared the jinn and took shelter with them. That is why Allah (Exalted be He) says:﴾ 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. ﴿Those who are well-versed in the exegesis of the Qur'an explain the following part of the Ayah:﴾ but they (jinn) increased them (mankind) in sin and transgression. ﴿that the more people take shelter with the jinn, the more the jinn increase people in fear and terror so that people would worship them and appeal to them for help more and more.

Allah (may He be Praised) has given Muslims a substitute for taking shelter with the jinn by seeking refuge with Allah Alone (Glorified

be He). Allah (Exalted be He) says:❨ And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower. ❩Allah (may He be Praised) says:❨ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ❩❨ Say: "I seek refuge with (Allâh) the Lord of mankind, ❩Also, it is authentically reported that the Prophet (may peace be upon him) said:❨ "When anyone lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing will harm him until he marches from that stopping place." ❩Accordingly, those who seek to be steadfast adherents of their religion and be over all major and minor forms of Shirk should know that invoking the dead, the angels, the jinn, and other creatures, appealing to them for help and taking shelter with them are practices of the the Mushriks of the pre-Islamic period and the worst of all forms of associating other partners in worship along with Allah (Glorified be He). Therefore, Muslims should abandon such acts and be heedful of such practices. In addition, people should advise one another to abandon these practices and condemn those who do them.

It is not permissible to marry of, eat the sacrificial animals, offer funeral prayers for, or offer prayers behind the people who are known for doing such practices of associating others in worship with Allah (Exalted be He) until they turn to Allah (Exalted be He) with sincere repentance and single Allah Alone for supplication and worship. It is worth mentioning that supplication

is worship and it is even the core of worship, as mentioned by the Prophet (may peace be upon him):❨ Supplication (du'a') is itself worship. ❩It is also reported in another narration that the Prophet (may peace be upon him) said:❨ Supplication is the core of worship. ❩Allah (Exalted be He) says:❨ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember. ❩Allah (Glorified be He) forbids Muslims to be related by marriage to people associating idols, jinn, angels and others in worship with Allah (Exalted be He) until they believe that they must single out Allah Alone with worship and follow the guidance of the Prophet (may peace be upon him).

Allah (Exalted be He) asserts that the believing bondswoman is better than the free woman who associates partners in worship with Allah (Exalted be He) even if she is beautiful and fascinating. Similarly, the believing servant is better than the free man who associates partners in worship along with Allah (Exalted be He) even people admire his handsomeness, courage, and eloquence. Then, Allah (Exalted be He) explains the reason for this ruling by saying:❨ Those (Al-Mushrikûn) invite you to the Fire ❩This means that Allah (Exalted be He) forbids Muslims to be related by marriage to those who associate partners in worship with Allah (Exalted be He) as they invite to the Fire through their sayings, deeds, daily activities, and manners. The believing men and women invite to Paradise through their good manners, righteous deeds, and daily activities. How can the two parties be equal!

Allah (Exalted be He) says about the hypocrites:❨ And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, - disobedient to Allâh and His Messenger صلى الله عليه وسلم). ❩Allah (Exalted be He) explains in this Ayah that Muslims should not offer the funeral prayer for the hypocrites and the disbelievers as they disbelieve in Allah (Exalted be He) and His Messenger. Accordingly, Muslims should not offer prayers behind them because of their disbelief, dishonesty, and hatred towards Islam and Muslims. Also, they are not of the people of prayer

and worship, as disbelief and Shirk obliterate other acts of worship. May Allah (Exalted be He) keep us far from such practices! Allah (Exalted be He) says about the prohibition of eating the meat of dead animals and the sacrifices offered by those associating other partners in worship along with Him:❨ Eat not (O believers) of that (meat) on which Allâh’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]. ❩Allah (may He be Exalted and Glorified) forbids Muslims to eat the meat of dead animals and the sacrifices offered by those who associate other partners in worship along with Him, as such sacrifices are impure and take the ruling on the meat of dead animals even if the Name of Allah is pronounced over them.

This is because pronouncing the Name of Allah over such sacrifices is invalid, as it is an act of worship which is nullified and undermined by Shirk until the Mushrik turns to Allah (Exalted be He) with sincere repentance. Allah (Exalted be He) has made the food offered by the people of the Scripture lawful in His Saying:❨ The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. ❩because they believe in a divine religion and claim they are followers of Moses and Jesus even though they are liars. It is a fact that Allah (Exalted be He) has abrogated their religions by sending Muhammad (may peace be upon him) to all mankind but Allah (Exalted be He) has made their food lawful to eat and their women lawful to marry for perfect wisdom and a considerable secrets shown by scholars. This does not apply to those who associate idols, dead prophets, righteous persons, and others, as their religion is baseless and fundamentally corrupt. Thus, their sacrifices are regarded as dead animals which are not lawful to eat.

If a person says to another, "May a jinni take you!" and the like, these statements are regarded as insults which should not be uttered by Muslims like any other insult. Such insulting statements are not regarded as forms of Shirk unless the person uttering those words while believing that the jinn can do harm to people without Allah's Permission and Will. Whoever has such belief is considered a disbeliever, as Allah Alone disposes the affairs of His creation and is Able to do all things. Also, He possesses power over benefit and harm to people. Nothing can happen anywhere without His Leave and Will. Allah (Exalted be He) ordered His Prophet (may peace be upon him) to tell people about this great fundamental of religion:

❨ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ❩Since the master and best of all creatures possesses no power over benefit or harm to himself except as Allah wills, how about other creatures? There are many Qur'anic Ayahs to the same effect.

As for going to diviners, soothsayers, fortune-tellers and their likes who claim to know much about the future and the Ghayb (the Unseen), it is a detestable impermissible practice. Moreover, believing them is worse and even regarded as a sort of disbelief. This is because the Prophet (may peace be upon him) said:﴾ He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted. ﴿(Related by Muslim in his book Al-Sahih)Also in his book Al-Sahih, Muslim relates that Mu`awiyah Ibn Al-Hakam Al-Sulamy (may Allah be pleased with him) said:﴾ The Prophet (may peace be upon him) forbade going to fortune-tellers and asking them. ﴿.

As related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes),the Prophet (may peace be upon him) said:﴾ If anyone resorts to a diviner and believes in what he says, then he disbelieves in what was revealed to Muhammad (may peace be upon him). ﴿There are many Prophetic Hadiths on this point. Thus, Muslims should not go to diviners, soothsayers or fortune-tellers who claim to know about the future and the Ghayb and who make everything obscure for Muslims whether in medicine's name or in other names. This is because the Prophet (may peace be upon him) forbade Muslims to do so and warned them against such practices. This can also be applied to the diviner who claims to know the cause of an illness by smelling a patient's turban, scarf, or anything else which has no sign about such person's illness. A diviner intends to make everything obscure for ordinary people so that they can say that such a diviner knows much about medicine for the treatment of different diseases. A diviner may prescribe some medicines to a patient that perhaps cure such illness by Allah's Will. As a result, ordinary people may have a belief that such a patient has recovered because of the medicines prescribed by this diviner. Also, the illness may be caused by the jinn and devils who serve such a diviner that claims to know much about medicine. Those jinn and devils can tell the diviner about some hidden matters upon which he depends

(Part No : 1, Page No: 166)

in his work. A diviner offers acts of worship to those jinn and devils to leave such a patient and remove the harm they did to him. Such a practice is well known about the jinn, the devils and those who use them.

Therefore, Muslims should keep away from such detestable practices. In addition, they should warn one another against these abominable beliefs. Also, they have to depend on Allah Alone with regard to all their affairs. It is permissible for a Muslim to have legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and lawful medicines. Also, they can get medical treatment by physicians who examine patients and diagnose diseases through tangible means. It was authentically reported that the Prophet (may peace be upon him) said:﴾ There is no disease that Allah has created, except that He also has created its treatment that may be known to some people and unknown to others. ﴿Allah's Messenger (may peace be upon him) said:﴾ "For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the Leave of Allah." ﴿The Prophet (may peace be upon him) also said:﴾ O Allah's servants! Treat yourselves medically, but use nothing unlawful. ﴿There are many Prophetic Hadiths on this point. We ask Allah (Glorified be He) to settle all Muslims' affairs and cure their hearts and bodies from all evils and harms. We ask Him to guide us to the right path. We seek refuge with Allah from the evil of trials and from obeying Satan and his supporters, as He is Able to do all things! There is neither power nor might except with Allah, the Highest and the Greatest! May Allah's peace and blessings be upon His servant and Prophet Muhammad, his family and Companions!

(Part No : 1, Page No: 167)

The third letter

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to the respected brother ... May Allah grant him success.

Peace be upon you.

I have received your kind letter in which you asked the following question: "There are some people in my country who repeat the following supplications which have no basis in the religion. Some of these are innovated and others are forms of Shirk (associating others in worship with Allah). Moreover, they attribute these supplications to the emir of the believers, `Aly Ibn Abu Talib (May Allah be pleased with him) and others. They recite these supplications in sessions of remembering Allah or in Masjids (mosques) after Al-Maghrib (sunset) Prayer claiming that they draw them nearer to Allah (Exalted be He), such as: 'By the right of Allah, O men of Allah, provide us with the aid of Allah and be the help sent to us from Allah.' They say: 'O Aqtab (sing. Qutb; a Sufi title denoting a "Perfect Master"), O Awtad (pikes), O masters, respond. O supporters, intercede with Allah on behalf of this servant who stands at your door because he is afraid of his negligence. Help, O Messenger of Allah. You are my only resort and you are the only one to ask. You (people we call) are the best of the pious because of Hamzah, the master of martyrs, and from whom else could we seek help? Help, O Messenger of Allah.' They say: 'O Allah, invoke peace and blessings on the one whom You made as the reason of revealing Your Mighty Secrets and the eminence of Your Merciful Light, who became the deputy of the Divine Presence and the vicegerent of Your Divine Secrets.'Could you please explain what is Bid`ah (innovation in religion) and what is Shirk? Is offering Salah behind an Imam who repeats such supplication valid?"

The answer: All Praise is due to Allah and peace be upon His Messenger, his family, Companions and those who follow their guidance until the Day of Recompense.

Let it be known, may Allah grant you success, that Allah (May He be Exalted) has created all things and sent His messengers (peace be upon them) in order to worship Him alone and not to associate others in worship with Him. Allah (Exalted be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿

(Part No : 1, Page No: 168)

Worship means to obey Allah (Exalted be He) as well as Prophet Muhammad (peace be upon him) by doing what Allah and His Messenger (peace be upon him) commanded and abandoning what they prohibited, believing in and being sincere to Allah and His Messenger in actions. Allah (Exalted be He) says:﴾ And your Lord has decreed that you worship none but Him. ﴿(i.e. any command). He commands people to worship Him alone. He (Exalted be He) says:﴾ All the praises and thanks be to Allâh, the Lord of the`Alamîn (mankind, jinn and all that exists). ﴿﴾ The Most Gracious, the Most Merciful. ﴿﴾ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ﴿﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿In these Ayahs, Allah (He may be Praised) explains that He is the Only One Who is worthy of worship and the One to be asked for help. Allah (Glorified and Exalted be He) says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿He (Exalted be He) says:﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿and:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿There are numerous Ayahs in this context and they all refer to dedication of worship to Allah alone. It is well-established that all kinds of invocation are acts of worship, so it is not permissible to supplicate to anyone but our Lord or ask for help from other than Him according to these Ayahs and other relevant ones. However, the ordinary routinely that man is able to do is not included in this prohibition, because this is not an act of worship. It is permissible according to divine texts and consensus that man seeks help of another living person who is capable of managing regular matters, such as seeking help for preventing an evil. It is also permissible to seek help with a present or absent living person who is able to manage physical affairs, such as building a house or repairing a car.The evidence of this is the Qur'anic Ayahs (verses) about the story of Musa (Moses - peace be upon him):﴾ The man of his (own) party asked him for help against his foe ﴿

(Part No : 1, Page No: 169)

i.e. a man seeks the help of his companions in Jihad (fighting/striving in the Cause of Allah), war and so on. Seeking help with the dead, the Jinn, angels, trees and stones is a kind of major Shirk (associating others in worship with Allah) which is part of the actions of the earlier polytheists with their gods, such as Al-`Uzza, A l-Lat, etc. Likewise, seeking the help of living people who are believed to be pious in matters that can only be done by Allah (Exalted be He), such as curing the sick, guiding hearts, entering Paradise, achieving safety from Fire and so on, is also major Shirk.The previous Ayahs and others as well as Hadith indicate the

obligation of directing all hearts to Allah (Exalted be He) in all affairs and to devote worship to Him alone, because creatures are created for this reason (i.e. worship of Allah) and they are commanded to do so as previously stated in the Ayahs. Allah (Exalted be He) says:❨ Worship Allâh and join none with Him (in worship) ❩and His saying:❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❩The Prophet (peace be upon him) said to Mu`adh (may Allah be pleased with him):❨ The right of Allah over His slaves is that they should worship Him and not associate anything with Him. ❩(Agreed on its authenticity) The Prophet (peace be upon him) said to Ibn Mas`ud (may Allah be pleased with him):❨ Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire). ❩(Related by Al-Bukhari). It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from Ibn `Abbas (may Allah be pleased with them) that when the Prophet (peace be upon him)❨ sent Mu`adh to Yemen, he said to him: "You will soon find yourself in a community of the People of the Book, so first call them to testify that there is no deity but Allah..." ❩in another wording:❨ "Invite them to testify that there is no deity but Allah, and that I am the Messenger of Allah." ❩In Al-Bukhari's narration: ❨ Invite them to worship Allah alone. ❩It is reported inSahih (book of authentic Hadith) Muslim from Tariq Ibn Ashyam Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace be upon him) said:❨ For whoever professes the unity of Allah and denounces whatever is worshiped beside Him, their property and blood become inviolable, and their affairs rest with Allah. ❩There are numerous Hadiths in this context. Tawhid (monotheism) is the root of Islam, the basis of religion and the foundation of all matters. It is the most important act of worship, as well as the reason for creating both the mankind and Jinn and sending messengers

(peace be upon them) as the previous Ayahs explained,

including:❨ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❩The proof of that includes the saying of Allah (Glorified and Exalted be He):❨ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❩and:❨ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ❩Allah (Glorified and Exalted be He) says that Nuh (Noah), Hud, Salih, Shu`ayb (peace be upon them) when they said to their people:❨ Worship Allâh! You have no other Ilâh (God) but Him. ❩This is the call of all messengers as the previous two Ayahs indicated. The enemies of messengers admitted that the messengers commanded them to single out Allah with worship and abandon any other god worshiped besides Him. Allah (Glorified and Exalted be He) says in the story of `Ad that they said to Hud (peace be upon him):❨ "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. ❩Allah (may He be Praised and Glorified) says about (tribe) Quraysh when Prophet Muhammad (peace be upon him) called them to single out Allah with worship and abandon what they used to worship beside Him, such as angels, pious people, idols, trees, etc., they said:❨ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ❩Allah (Exalted be He) says about them in SurahAl-Safat:❨ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ❩❨ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ❩

There are many Ayahs to this effect. Therefore, it is now clear to you - may Allah guide you and me to understanding religion and recognizing the right of the Lord of all Worlds - that these supplications and types of seeking help which you mentioned in your question

are kinds of major Shirk because they are considered worship of other than Allah and requesting things from others, such as the dead and the absent, who are unable to do such things. And this is worse than Shirk of the earlier generations because they used to associate others with Allah at times of prosperity but in cases of hardship they devoted their worship to Allah because they knew that He is the only One Able to rescue them from hardship. Allah (Exalted be He) says in His Glorious Book about those polytheists:❨ And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others. ❩Allah (may He be Praised and Glorified) addresses them in another Ayah in Surah Al-Isra':❨ And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful. ❩

If the later polytheists say they know that those people do not benefit, heal the sick, help, or harm the enemy by themselves but they seek their intercession with Allah,

we answer them as follows:

This is what the earlier disbelievers used to believe. They were sure that their gods could not create, provide sustenance, benefit or harm by themselves and the Qur'an proves this. They only sought their intercession and drawing them near to Allah. Allah (may He be Praised and Glorified) says in Surah Yunus (peace be upon him):❨ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ❩Allah (Exalted be He) answers them, saying:❨ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ❩Allah (He may be Praised) explains that there is no intercessor in the heavens and on earth in the way the polytheists believe and that Allah knows what does not exist because nothing is hidden from Him. Allah (Exalted be He) says inSurah Al-Zumar:❨ The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. ❩❨ Verily We have

sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ❳❲ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ❳

(Part No : 1, Page No: 172)

Allah (He may be Praised) explained that worship is for Him alone and His servants must devote worship to Him, because His command to the Prophet (peace be upon him) to devote worship to Him is a command for all people. The meaning of religion here is to worship, and worship means to obey Him as well as His Messenger (peace be upon him), and this includes supplication, seeking help, fear, hope, slaughter [of sacrificial animals], vow, Salah, Sawm (fasting) and other acts of worship commanded by Allah and His Messenger (peace be upon him). After that Allah (Glorified and Exalted be He) says:❲ And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." ❳i.e. they claim that they worship them only to bring us near to Allah. Allah answered them by saying: "Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever." Allah (He may be Praised) explains in this Ayah that disbelievers worship idols besides Him in the hope that they will draw them near to Him. This is the purpose of disbelievers both in the past and present. Allah (Exalted be He) refutes this claim, saying:❲ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ❳Allah refutes their falsehood that their gods draw them near to Allah and exposes their Kufr (disbelief), because of worshiping others besides Him. Thus, it is known for those who have little discernment that the earlier disbelievers' disbelief made them assign the prophets, pious people, trees, stones and other creatures as intercessors between them and Allah. They believed that they fulfilled their needs without the permission and consent of Allah, just like ministers intercede with kings. They likened Allah to kings and leaders, saying that ministers and entourage of a king are sought for help, therefore they draw near to Allah by His servants, prophets and pious people. This is mere falsehood, because Allah (He may be Praised) has no parallel, can not be compared with His creatures and no one is able to intercede with Him except by His permission. Intercession can only be granted to the people of Tawhid. Allah is All-Able over all things, All-Knower of everything and He is the Most Merciful who fears

(Part No : 1, Page No: 173)

no one because He is Supreme over His servants and the Administrator of their affairs in the way He likes; unlike kings and leaders who are not able to do everything and do not know everything. They need ministers, servants and soldiers to help them in matters which they can not do. They also need to be informed about the needs of those whom they do not know because kings and leaders may oppress and get angry without right. So they need people, including ministers and other officials, to beg them and seek their pleasure. The Lord (Glorified and Exalted be He) is in no need of His servants. He is More Merciful than their own mothers. He is the Just Ruler Who puts things in their right scales according to His wisdom, knowledge and ability. It is not permissible to equate Allah with His creation in any way. Allah (He may be Praised) explains in His Book that the polytheists admit that He is the Creator, the Provider and the Controller. He is the One Who answers the one who is compelled by necessity, removes what is evil, gives life, causes death, etc. The problem between the polytheists and the messengers was in showing sincerity in worship to Allah alone as He says:❲ And if you ask them who created them, they will surely say: "Allâh." ❳Allah (Exalted be He) says:❲ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ❳There are numerous Ayahs in this context and we have mentioned the Ayahs which indicate that the dispute between the messengers and their nations was in showing sincerity in worship of Allah alone. Allah (Exalted be He) says:❲ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❳in addition to many similar Ayahs.Allah explains in many positions in His Book the status of intercession. He says inSurah Al-Baqarah:❲ Who is he that can intercede with Him except with His Permission ❳He says inSurah Al-Najm:❲ And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with. ❳

(Part No : 1, Page No: 174)

He says inSurah Al-Anbiya'in the description of the angels:❲ and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ❳Allah (Glorified and Exalted be He) indicates that He does not accept disbelief from His servants but only gratitude. The meaning of gratitude is to believe in Him and fulfill His ordinances with full obedience. Allah (Exalted be He) says inSurah Al-Zumar:❲ If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. ❳ Al-Bukhari related in his Sahih (book of authentic Hadiths)from Abu Hurayrah (may Allah be pleased with him) that he said:❲ "O Messenger of Allah! Who is most deserving of your intercession?" The Messenger of Allah (peace be upon him) said: "It is he who says there is no deity but Allah sincerely from his heart," or said, "sincerely from his inner self." ❳It is reported in the Sahihfrom Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said:❲ For every prophet there is a granted supplication. Every prophet hastened in (making) his supplication, but I have reserved my supplication as intercession for my Ummah (nation) on the Day of Resurrection; and it will be attained, if Allah wills, by whoever from my Ummah dies, associating nothing with Allah. ❳There are numerous Hadiths in this context. All the Ayahs and Hadiths that we mentioned indicate that worship is the sole right of Allah and it is not permissible to devote any act of worship to other than Allah, such as prophets or any one else. Intercession is also the sole right of Allah, as He says:❲ Say: "To Allâh belongs all intercession." ❳He does not grant it to anyone except after His permission to the intercessor and His consent to the one who deserves intercession and He (He may be Glorified) only accepts Tawhid as previously mentioned. Polytheists have no share of intercession as Allah (Exalted be He) says:❲ So no intercession of intercessors will be of any use to them. ❳He (Exalted be He) says:❲ There will be no friend, nor an intercessor

for the Zâlimûn (polytheists and wrong-doers), who could be given heed to. ﴾When Allah (Exalted be He) speaks about oppression, it means Shirk as He says:﴾ And it is the disbelievers who are the Zâlimûn (wrong-doers). ﴿Allah (Exalted be He) says:﴾ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴿

As for what you have mentioned in the question that some Sufis say the following Du`a' (supplication) in mosques:

(Part No : 1, Page No: 175)

"O Allah, invoke peace and blessings on the one whom You made as the reason for revealing Your Mighty Secrets and the eminence of Your Merciful Lights, until he became the viceregent of Your Self Secrets...," etc.

The answer:

These words and the like are kinds of exaggeration and overestimation, which Prophet Muhammad (peace be upon him) warned about in a Hadithrelated by Muslim in his Sahihfrom `Abdullah Ibn Mas`ud (may Allah be pleased with him) that he said: "The Messenger of Allah (peace be upon him) said:﴾ 'Ruined are those who are harsh in religion,' he repeated it three times." ﴿Imam Al-Khattaby (may Allah be merciful with him) said: "'those who are harsh in religion' mean those who exaggerate things and go deeply into matters which their minds can not grasp well."

Abu Al-Sa`adat ibn Al-Athir said: "They are the people who exaggerate."

From the definitions of those two linguists, it is clear that this form of invoking peace and blessings on the Prophet (peace be upon him) is forbidden. It is necessary that every Muslim should be aware of the formula of sending peace and blessings upon the Prophet (peace be upon him) and this is sufficient. Al-Bukhari and Muslim related in their the Two Sahih (authentic) Books of Hadith,and this is narration of Al-Bukhari, from Ka`b Ibn `Ujrah (may Allah be pleased with him) that the Companions (may Allah be pleased with them) said:﴾ "O Messenger of Allah, Allah has ordered us to ask for blessings on you, then how to do that?" The Messenger of Allah said: Say, "Allahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala Ibrahim wa ali Ibrahim innaka Hamidun Majid. Allahumma barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala Ibrahim wa ali Ibrahim innaka Hamidun Majid. [O Allah, Have mercy on Muhammad and the family of Muhammad as You had mercy on Ibrahim and the family of Ibrahim for You are Praiseworthy and Glorified. O Allah send blessings to Muhammad and the family of Muhammad as You sent blessings to Ibrahim and the family of Ibrahim for You are Praiseworthy and Glorified.]" ﴿It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from Abu Humayd Al-Sa`idy (may Allah be pleased with him) that they asked,﴾ "O Messenger of Allah, how should we pray for you?"

(Part No : 1, Page No: 176)

The Prophet (peace be upon him) said, "Say: 'O Allah, bless Muhammad, the family of Muhammad, his wives and offspring as You blessed the family of Abraham. Grant favor to Muhammad, his wives and offspring as You granted favor to the family of Abraham in the worlds. Verily You are Praiseworthy and Glorious.'" ﴿It is reported in Sahih Muslim from Abu Mas`ud Al-Ansary (may Allah be pleased with him) that he said: Bashir ibn Sa`d said: ﴾ "O Messenger of Allah, Allah has ordered us to ask for blessings on you, then how should we do that?" The Messenger of Allah kept silent, and then said, "Say as I taught you: Allahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala ali Ibrahim wa barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala ali Ibrahim fil `alameen innaka Hamidun Majid [O Allah, Have mercy on Muhammad and the family of Muhammad as You had mercy on the family of Ibrahim and send blessings to Muhammad and the family of Muhammad as You sent blessings to the family of Ibrahim among humankind for You are Praiseworthy and Glorified] and peace as you know." ﴿

These words and others, which were authentically reported from the Prophet (peace be upon him), are formulas that a Muslim should learn and use in invoking peace and blessings on the Prophet (peace be upon him) because the Messenger (peace be upon him) is most knowledgeable of what is proper to be used in invoking peace and blessings on him. He is the most knowledgeable of the words that should be used in the right of his Lord. Exaggerated and innovated words, which bear incorrect meanings, such as the words you mentioned in your question, must not be used, because of exaggeration, which may be interpreted by incorrect meanings. These expressions contradict the words chosen by the Prophet (peace be upon him) as guidance to his nation, since he is the most knowledgeable person and the farthest from exaggeration.I hope that the proofs we have mentioned explain the reality of Tawhid, the reality of Shirk and the difference between the creed of the earlier and later polytheists. I hope I explained the permissible form of invoking peace and blessings on the Prophet (peace be upon him) properly. Those who do not want to know the truth are following their whims. Allah (May He be Exalted) says:﴾ But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists). ﴿

(Part No : 1, Page No: 177)

In this Ayah, Allah (Exalted be He) explains that there are two kinds of people in regard to what Allah has sent down with the Messenger (peace be upon him): **the first** respond to Allah and His Messenger **and the second** pursue their whims. Allah says that there is no one straying more than those who follow their whims away from the ordinances of Allah.

We ask Allah for safety and not to follow our whims. We ask Him to make us, as well as our Muslim brothers and sisters, among those who respond to Allah and His Messenger, who glorify His Shari`ah and who warn people against Bid`ah (innovation in religion) and whims that violate His Shari`ah. Allah is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow him righteously.

(Part No : 1, Page No: 178)

Warning against Bid`ah

First Message

Ruling on Celebrating the Prophet's Mawlid and Other Events

All praise be to Allah! May peace and blessings be upon Allah's Messenger, his family, Companions and those who follow his guidance!

There is a repeated question about the ruling on celebrating the Prophet's Mawlid (Birthday), offering special night Prayer, sending peace and blessings upon him, and other practices done by people in this event.

The answer is that it is not permissible to celebrate the Mawlid of the Prophet (peace be upon him) or anyone else, as such a practice is a Bid`ah (innovation in religion) in religion. The Prophet (peace be upon him) did not celebrate such an event and neither did the righteous caliphs, the Companions or those who followed them in the best times of Islamic history. They were the best with regard to knowledge of the Prophetic Sunnah, love to the Prophet (peace be upon him) and following the laws of Islam. It was authentically reported that the Prophet (peace be upon him) said:(Whoever introduces into this affair of ours something that we have not commanded, it is to be rejected)This denotes that such innovations must be rejected. Also, the Prophet (peace be upon him) said:(You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error)

In these two Prophetic Hadiths there is a roughly-worded warning against introducing innovations into the faith of Islam and acting upon them. Allah (Glorified be He) says in the Holy Book:(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)and:(And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)and:

(Part No : 1, Page No: 179)

(Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.)and:(And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.)and:(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.)

There are many Qur'anic Ayahs to this effect. It is worth mentioning that celebrating the Prophet's Mawlid can lead people to understanding that Allah (Glorified be He) has not perfected the religion for the Muslim nation and that Allah's Messenger (peace be upon him) did not convey what he should have conveyed to the Muslim nation. The later generations introduced into Allah's religion things which Allah (Exalted be He) has not revealed to His Prophet (peace be upon him), claiming that such things bring them closer to Allah. There is no doubt that such practices imply a grave danger and an objection to Allah (may He be Praised) and His Prophet (peace be upon him), as Allah (Exalted be He) has perfected the religion for His Servants and completed His Favor upon them.

The Messenger (peace be upon him) conveyed Allah's Message perfectly and left no way to Paradise or out of Hellfire but he guided the Muslim nation to it. It was authentically reported that `Abdullah Ibn `Amr (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said:(It was the duty of every Prophet whom Allah has sent to guide his followers to what he knew was good for them and warn them against what he knew was bad for them.)(Related by Muslim in the Sahih (authentic) Book of Hadith)

It is well-known that our Prophet (peace be upon him) was the best and last of all prophets and the one who most perfectly conveyed the Message of Allah. If celebrating the Prophet's Mawlid had been a practice of our religion pleasing Allah (may He be Praised), the Messenger (may peace be upon him) would have showed it to his nation or done it during his lifetime, or his Companions (may Allah be pleased with them) would have done it. Since it was not celebrated by any of them, it has been deduced that it is not a practice of the faith of Islam, but it is a novelty against which the Prophet (may peace be upon him) warned his nation as mentioned in the previous two Hadiths. Other Hadiths imply the same meaning of the two Hadiths, such as the Prophet's

(Part No : 1, Page No: 180)

Friday Khutbah (sermon):(And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is an error.)(Related by Imam Muslim in the Sahih (authentic) Book of Hadith)

There are a lot of Qur'anic Ayahs and Prophetic Hadiths to this effect. Some Muslim scholars have denied and warned against celebrating the Prophet's Mawlid, depending on some religious evidence like those mentioned above and others. However, some contemporary scholars consider such a celebration permissible as long as no violations are committed, such as exaggerating praise of the Prophet (peace be upon him), mixing between women and men, use of musical instruments and other practices that are condemned by the purified Shari`ah and deemed by people to be good Bid`ah.

As fixed by the legal rule, all disputable matters must be referred to the Holy Book and the Prophetic Sunnah. This is because Allah (Glorified be He) says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿Allah (may He be Praised) also says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿

On referring such a question of celebrating the Prophet's Mawlid to the Holy Book, we find that it orders us to follow all that the Prophet (peace be upon him) enjoins and to avoid all that the Prophet forbids. It tells us that Allah (Glorified be He) has perfected the faith of Islam for this nation. Since such a celebration was not a practice of the Prophet (peace be upon him), it is not of the religion which Allah (Exalted be He) has perfected for this nation and ordered us to follow the Prophet in. Similarly, on referring the question of celebrating the Prophet's Mawlid to the Prophetic Sunnah, we find that the Prophet (peace be upon him) never did it or enjoined Muslims to do it and neither did his Companions (may Allah be pleased with them). Consequently, it is a novel Bid`ah and imitation of the People of the Book from among the Jews and the Christians in their feasts. It becomes clear for those who seek the truth that celebrating the Prophet's Mawlid is not a practice of Islam, but rather an innovation which Allah enjoined His Prophet (peace be upon him)

to avoid and beware of. A reasonable person should not be deceived by such a large number of people who celebrate the Prophet's Mawlid all over the world, as an illegal practice can not be legalized by the number of people who do it, but can only be legalized by legal evidence from the Holy Qur'an and the Prophetic Sunnah. Allah (may He be Praised) says about the Jews and the Christians :﴾ And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful." ﴿Allah (Glorified be He) says:﴾ And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. ﴿

In addition to being innovations in religion, it often includes intermixing between men and women, use of songs and musical instruments, alcohol and drugs and other evil practices in the celebrations of the Prophet's Mawlid. The worst is that some people may commit the worst of all sins, which is major Shirk (associating others with Allah in His Divinity or worship) by invoking the Prophet (peace be upon him) and other allegedly righteous people and appealing to them for help and support, thinking that they know about the Unseen. They may do other atheistic practices which many people do in their celebrations of the Prophet's Mawlid and other Mawlids of allegedly righteous people. It was authentically reported that Allah's Messenger (peace be upon him) said:﴾ Do not exceed the limits in your religion for those who preceded you have been destroyed due to their excessiveness in religion. ﴿Also, the Prophet (peace be upon him) said:﴾ Do not extol me as the Christians extolled Mary's Son (i.e., Jesus Christ), as I am a servant, so it is better for you to say, "Allah's Servant and Messenger." ﴿(Related by Al-Bukhari in his Sahih (Authentic) Book of Hadith,on the authority of `Umar (may Allah be pleased with him). It is strange that many people do their best to attend and defend such celebrations, while they do not do obligatory acts of worship, such as the Friday Prayer and congregational prayers. They do not admit that they do condemned practices. Undoubtedly such practices are the product of lack of faith and insight as well as the sins a person commits - may Allah protect us and all Muslims from doing so.

One of the severely condemned practices is that some believe that the Prophet (peace be upon him) attends such celebrations and so they stand to welcome and greet him. Actually this is serious ignorance, as the Prophet (peace be upon him) never leaves his grave

before the Day of Resurrection or communicates with people or attends their gatherings. The body of the Prophet (peace be upon him) lies in his grave until the Day of Resurrection, while his soul is in the highest heaven, in Paradise with Allah. Allah (may He be Praised) saysin Surah Al-Mu'minun:﴾ After that, surely, you will die. ﴿﴾ Then (again), surely, you will be resurrected on the Day of Resurrection. ﴿

The Prophet (peace be upon him) said:﴾ I will be the first to rise from my grave on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah). ﴿May Allah's Peace and Blessings be upon him! Those two Ayahs and the Prophetic Hadith as well as other Qur'anic Ayahs and Prophetic Hadiths of the same effect, all denote that the Prophet (peace be upon him) and other dead people will rise from their graves only on the Day of Resurrection. It is worth mentioning that such a matter is unanimously agreed upon by Muslim scholars. That is why all Muslims should be aware of such innovations and superstitions introduced into Islam by ignorant and which have no evidence. There is neither might nor power except with Allah!

As for sending peace and blessings on Allah's Messenger, it is one of the best ways of getting closer to Allah and one of the righteous deeds a Muslim can do. Allah (Exalted be He) says:﴾ Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).

O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu`Alaikum). ❳Also, the Prophet (peace be upon him) said:❲ If anyone invokes blessings on me once, Allah will bless him ten times. ❳Sending peace and blessings on the Prophet is desirable at all times, stressed at the end of each Salah (Prayer), and even obligatory by some scholars in the second half of Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Besides, it is a Stressed Sunnah in many situations, such as the time after Adhan (call to prayer), the time after hearing the name of the Prophet (peace be upon him), and on Friday during the day and night, as reported in many Prophetic Hadiths.

It is Allah Who can guide us and all Muslims to be knowledgeable and steadfast adherents of His religion, to lead all Muslims to adhere steadfastly to the Prophetic Sunnah and to avoid all forms of Bid`ah. Allah is the Most Generous and the Most Beneficent! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

The Second Letter

Ruling on celebrating the Night of Isra' and Mi`raj

All praise be to Allah and peace and blessings be upon the Messenger of Allah, and upon his family and Companions!

There is no doubt that Isra' (Night Journey) and Mi`raj (Ascension to Heaven) are among Allah's Great Signs that testify to the truthfulness of His Messenger Muhammad (peace be upon him) and his great status in the Sight of Allah (Exalted be He). They are also signs of Allah's Awe-Inspiring Power and His Exaltation above all His Creation. Allah (may He be Praised) says (what means):﴾ Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه و سلم) of Our Ayât (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. ﴿

It was reported by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) that the Messenger of Allah (peace be upon him) was taken up to the heavens and their gates were opened for him until he went beyond the Seventh Heaven. There Allah (Glorified be He) spoke to him about what He willed and enjoined the Five Daily Prayers upon him. Allah (Exalted be He) first enjoined fifty Salah (Prayers), but our Prophet Muhammad (peace be upon him) kept returning and asking Him to lighten the duty, until Allah reduced them to five in number, but fifty in reward, because a good deed earns a tenfold reward. All praise and thanks to Allah for all His Blessings!

The night on which the Isra' and the Mi`raj occurred has not been reported in the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) as having been in the month of Rajab nor in any other specific month. All that has been reported concerning a specific date for this event is not authentically reported from the Prophet (peace be upon him), according to the Hadith scholars. There must be a great wisdom why Allah made people forget the exact night of Isra' and Mi`raj; but even if it were specified, still it would not be permissible for Muslims to perform specific acts of `Ibadah (worship) on this night or celebrate it. This is because the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them) did not celebrate it or perform specific acts of `Ibadah on it. If celebrating this night was prescribed in Islam, the Messenger (peace be upon him) would have made it known to the Muslim Ummah (nation based on one creed) either in words or in deeds. If anything of this was observed on this night, it would be known by all Muslims and would have been transmitted to us by the Sahabah (may Allah be pleased with them), as they transmitted

from the Prophet (peace be upon him) everything that the Muslim Ummah needs, and they never neglected anything related to the Din (religion). In fact, they were the forerunners to every good act, so if celebrating the Night of Isra' and Mi`raj was lawful, they would have been the first people to do so. The Prophet (peace be upon him) was the sincerest giver of advice to people; he perfectly conveyed the Message of Islam and fulfilled the Amanah (trust). If honoring this night and celebrating it was part of the Din of Allah, he (peace be upon him) would never have concealed or neglected it. Since nothing of this happened, it is understood that celebrating and honoring this night is not part of Islam at all. Allah (Glorified be He) has perfected the Din for the Muslim Ummah and completed His Favors upon them. Moreover, Allah (Glorified be He) condemns those who introduce into the religion things He has not ordained. Allah (may He be Praised) saysin Surah Al-Ma'idah:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿Allah (Exalted be He) also saysin Surah Al-Shura:﴾ Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment. ﴿

It was authentically reported in Hadith Sahih that the Messenger of Allah (peace be upon him) warned against Bid`ah (innovation in religion), and clearly stated that it is a deviation from the right path, so as to caution the Ummah against the great danger of Bid`ah and to steer them away from committing it. It was authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aishah (may Allah be pleased with her) that the Prophet (may peace be upon him) said,﴾ "Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected." ﴿According to the narration by Muslim, ﴾ "Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected." ﴿It was also related in "Sahih Muslim", on the authority of Jabir (may Allah be pleased with him) that the Prophet (may peace be upon him) would say in the Friday Khutbah (sermon):﴾ "The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are newly-invented (in religion), and every Bid`ah is a Dalalah (deviation from the right)." ﴿Al-Nasa'iy added with a sound Sanad (chain of narration):﴾ "...and every Dalalah will be in the Fire." ﴿It is related in the Sunan (Hadith compilations classified by jurisprudential themes)on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) that﴾ "The Messenger of Allah (peace be upon him) one day led us in Salah (prayer) then he faced us and gave us an earnest exhortation that

caused our eyes to flow with tears and our hearts to tremble. Someone said, 'O Messenger of Allah! It is like a farewell exhortation, so what do you advise us with.'

(Part No : 1, Page No: 185)

He said, 'I advise you to fear Allah, and to listen and obey, even if it is an Ethiopian slave (appointed as a ruler over you). Because whosoever among you shall live after me shall see much difference. So I urge you to adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs, hold fast to it and bite onto it with your molars (i.e. cling firmly to it). Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).'" ❳There are many Hadith with the same meaning. It was authentically reported that the Sahabah (the Prophet's Companions, may Allah pleased with them) and the righteous Salaf (righteous predecessors) after them warned against Bid'ah and scared people away from committing it, as they are additions to the Din unsanctioned by Allah (may He be Praised). It is treading the same path of the enemies of Allah from among the Jews and the Christians, in the additions and innovations they inserted into their religion that Allah has not ordained. It also implies that there is something lacking in Islam and accuses it of being imperfect; it is well-known what this involves of great corruption and evil, and stands as a denial of the Saying of Allah (Exalted be He):❲ This day, I have perfected your religion for you ❳It is also an open violation of the Hadith of the Messenger (peace be upon him) that warn against Bid'ah and exhort people to shun it.

I hope that the evidence we have quoted is sufficient to convince truth-seekers to refute this Bid'ah, namely the Bid'ah of celebrating the Night of Isra' and Mi'raj, and warn them against it, as it has nothing to do with the Din of Islam.

As Allah has obligated Muslims to advise one another and to explain His ordained Religion, and has forbidden us from concealing knowledge, I felt it my duty to warn my Muslim brothers against this Bid'ah, which, as it has spread into many countries, some people think it is part of the Din. May Allah (Exalted be He) set right the affairs of Muslims, and grant them understanding of the Din! May Allah help us and them to adhere to Truth and be firm upon it and avoid all that opposes it, as Allah is the Patron and the One Able to do this! And peace and blessings be upon His Servant and Messenger, Muhammad, and upon his family and Companions!

(Part No : 1, Page No: 186)

Third Message

Celebrating the Mid-Sha'ban Night

Praise be to Allah Who has perfected the religion for us and has completed the favor upon us! Peace and blessings of Allah be upon His Prophet and Messenger Muhammad, the Prophet of repentance and mercy!

To proceed: Allah (Exalted be He) says:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿until the end of the verse fromSurah Al-Ma'idah.He (Exalted be He) also says:﴾ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴿until the end of the verse fromSurah Al-Shurah.Moreover, it is reported in the two the Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from `Aishah (may Allah be pleased with her) from the Prophet (peace and blessings of Allah be upon him) that he said:﴾ Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected. ﴿Furthermore, it is reported in the Sahih of Muslim from Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) used to address people in the Friday Sermon by saying:﴾ To proceed, the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace and blessings of Allah be upon him), the most evil of matters are those which are newly-introduced in religion, and every Bid'ah (innovation in religion) is Dalalah (a deviation from what is right). ﴿There are many other Qur'anic verses and Hadiths to the same effect. All these verses and Hadiths clearly indicate that Allah (Glorified and Exalted be He) has perfected for this Ummah (nation based on one creed) its religion and has completed upon it His Favor and did not cause His Prophet (peace be upon him) to die until he had conveyed the clear message, explained to the Ummah all what Allah has legislated for it of sayings and actions and he (peace be upon him) had pointed out that all what the people innovate after him and relate to the religion of Islam of sayings and actions are Bida' (innovation in religion) rejected to those who innovate it, even if done with good intention. The Companions of the Messenger of Allah (peace be upon him) and the scholars of Islam after them had realized this matter, and thus, they denied such innovations in religion and warned against them as mentioned by all the scholars who wrote about the great status of the Sunnah (supererogatory act of worship following the example of the Prophet) and the denial of Bid'ah, such as Ibn Waddah, At-Tartushy, Abu Shamah and others.

From the Bida' which have been introduced into the religion by people is the Bid'ah of celebrating the Mid-Sha'ban night and fasting on its day, and there is no

(Part No : 1, Page No: 187)

reliable evidence for such actions. There are weak Hadiths reported with regard to the virtue of the Mid-Sha'ban night, but it is not allowed to rely on them as evidence. As for what is reported regarding the virtue of praying during the Mid-Sha'ban night, they are all fabricated Hadiths as confirmed by many Muslim scholars, and we will, In sha'a-Allah (if Allah wills), mention some of their comments on that. Besides, there are some other narrations regarding the virtue of this night reported from the righteous predecessors of the people of Al-Sham (the Levant) and others. What the majority of Muslim scholars agreed upon is that the celebration of this Mid-Sha'ban night is Bid'ah and that the Hadiths reported regarding the virtue of this night are all weak Hadiths and some of them are fabricated Hadiths. From those who drew the attention to the weakness and fabrication of these Hadiths is Al-Hafiz ibn Rajab in his book entitled: (Lata'if Al-Ma'arif) and people other than him. It is to be noted that the weak Hadiths can be applied only in the types of worship, the origin of which have been established by sound and authentic evidence. As for celebrating the Mid-Sha'ban night, there is no sound and authentic evidence supporting it to justify reliance on the weak Hadiths in this regard.

This great rule has been mentioned by Imam: Abul-'Abbas Shaykhul-Islam Ibn Taymiyyah (may Allah have mercy upon him). Dear reader, I will convey for you some of what the people of knowledge say about this issue in order to be on clear evidence regarding it. Moreover, the majority of Muslim scholars (may Allah have mercy upon all of them) said that it is an obligation to refer the issues what the people differ over to the Book of Allah (Exalted be He) and to the Sunnah of the Messenger of Allah (peace be upon him), and thus, what both these sources or either of them approve, then it is the legislation which should be followed and what contradicts them should be set aside and what is not mentioned in these two sources of worships, then it is Bid'ah which is not allowed to be practiced, let alone inviting people to it and encouraging it. Allah (Glorified and Exalted be He) says inSurah-Al-Nisa'﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿He (Glorified be He) also says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿until the end of the verse fromSurah Al-ShurahMoreover, Allah (Exalted be He) also says:﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿

(Part No : 1, Page No: 188)

until the end of the verse fromSurah Al 'Imran.He (Glorified and Exalted be He) also says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿In addition to that, there are many Verses supporting this principle and they are clear evidence of the obligation to refer the debatable issues to the Book of Allah and to the Sunnah of His Messenger (peace be upon him) and the obligation to be pleased and satisfied with their rulings, and to know that this is the natural outcome of faith, the best for the slaves during this lifetime and in the Hereafter and the best in result: namely, the end result.

Al-Hafiz ibn Rajab (may Allah have mercy upon him) in his book entitled: "Lata'if Al-Ma'arif" with regard to this issue - after previous similar talk - said in wording:

(Regarding the Mid-Sha'ban night, the followers from the people of Al-Sham ; such as Khalid ibn Ma'dan, Makhul, Luqman ibn 'Amir and others used to exalt it and exert their efforts therein to perform more worships and people followed them with regard to its virtue and exaltation. It is said that some Israelite narrations and traditions have reached them regarding the virtue of this night, and when this became widespread in countries, people differed regarding it, and therefore, some of them accepted it and agreed with them with regard to the magnification of this night such as a group from the worshippers of the people of Basra and others. On the other hand, this act was denied by the majority of Muslim scholars of Al-Hijaz such as: `Ata' and Ibn Abu Mulaikah, and it was transmitted by `Abdul-Rahman ibn Zayd ibn Aslam from the jurists of the people of Madinah, and it is the opinion of the disciples of Imam Malik and others. They said that all these acts are mere Bid'ah. However, the scholars of the people of Al-Sham differed regarding the way of celebrating it int two opinions:

First: It is recommended to celebrate it collectively in the Masajid (Mosques). It is reported that Khalid ibn Ma`dan and Luqman ibn 'Amir and others used to put on their best clothes, apply incense and kohl (antimony powder eyeliner) and spend the entire night in the Masjid. Their act was approved by Ishaq ibn Rahawyah who said about celebrating it in congregation in the Masjid, that it is not Bid'ah. This is reported by Harb Al-Kirmany in his book titled: "Al-Masa'il" (Religious Issues).

Second: It is reprehensible to gather during that night in the Masjid for prayer, narrating stories and supplication, but is not reprehensible for one to pray individually during that night for himself. This is the opinion of Al-Awza`iy, who was the Imam of the people of Al-Sham, their jurist and their scholar, and this, In sha'a-Allah (if Allah wills), is the closest opinion to the truth, until he said: It is not known if Imam Ahmad said something about the Mid-Sha'ban night. There are two narrations reported from Al-Awza'iy regarding the recommendation to stay up late for prayer during the Mid-Sha`ban night relying on the two narrations reported from Imam Ahmad regarding staying up late for Prayer during the two nights of 'Eid. In one narration, he did not recommend staying up late in congregational prayer during the two nights of 'Eid because it was not reported from the Prophet (peace be upon him) or from his Companions that they did that. In another narration he recommended staying up late for Prayer during those nights following the act of `Abdul-Rahman ibn Yazid ibn Al-Aswad who was one of the Tabi`un (Followers, the generation after the Companions of the Prophet), in that. By the same token, there is no sound and authentic narration reported from the Prophet (peace be upon him) nor from his Companions regarding staying up late for Prayer during the Mid-Sha'ban night. However, it is reported from a group of the Followers from among the noble jurists of the people of Al-Sham)

This is the end of the statement of Al-Hafiz ibn Rajab (may Allah have mercy upon him), which clearly states that no sound and authentic narration was reported from the Prophet (peace be upon him) nor from his Companions (may Allah be pleased with all of them) regarding the Mid-Sha'ban ight. As for the opinion chosen by Al-Awza`iy (may Allah have mercy upon him) regarding the recommendation of staying up late individually for Prayer during the Mid-Sha'ban night and Al-Hafiz ibn Rajab's preference of this opinion, it is strange and weak, because if something has not been established by the legal evidence that it is legislation, then it is not allowed for a Muslim to introduce it into the religion of Allah, whether one does it individually or in congregation, and whether one practices it secretly or openly, due to the comprehensiveness of the Prophet's (peace and blessings of Allah be upon him) saying:﴾ Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected. ﴿and other evidence indicating the rejection of innovations in religion and warning against them.

It is also reported from Imam Abu Bakr Al-Tartushy (may Allah have mercy upon him) in his book entitled: (Al-Hawadith Wal-Bida') that he said in wording:

(It is reported by Ibn Waddah from Zayd ibn Aslam that he said: We have not found anyone from our Shaykhs or our jurists paying attention to the Mid-Sha'ban night. Moreover, they did not pay attention to that Hadith reported by Mak-hul and they did not consider any special virtue for this night to the exclusion of other nights.) Moreover, it was said to Ibn Abi Mulaikah : Indeed, Ziyad An-Numairiy says: (Verily, the reward of the Mid-Sha'ban night is like the reward of Laylat-ul-Qadr (the Night of Decree), then he said:

(If I hear him saying that and I have a staff in my hand, I will hit him). It is noteworthy that Ziyad was a narrator of stories. End of the statement of Abu Bakr Al-Tartushy.

Furthermore, the erudite scholar: Al-Shawkany (may Allah bestow His mercy upon him), in his book entitled: (Al-Fawa'id Al-Majmu'ah), said in wording:

(The Hadith:(O `Aliy, whoever prays a hundred Rak'ah (a unit of the prayer) during the Mid-Sha'ban night and reads in every Rak'ah (unit of Prayer) Al-Fatihah (the Opening Chapter of the Book) and Surah Ikhlas ten times, Allah will fulfil all their needs)etc., is a fabricated Hadith, and within the words of the Hadith talking about the great reward for the one who performs this Prayer there is something which does not leave any doubt for a sound-minded person to know that it is a fabricated Hadith. Moreover, its narrators are unknown and it has been reported through a second and third narrations, all of which are inserted fabrications and their narrators are unknown. It is also said in "Al-Mukhtasar" (The Concise Book of Hadith) that the Hadith of performing Prayer during the Mid-Sha'ban night is null. and what is reported by Ibn Hibban from the Hadith of `Aly :(When the Middle Night of Sha'ban comes, observe night vigil prayer during it and fast the following day)is a weak Hadith. It is said in (Al-La'ali', "Perals") that(Praying one hundred Rak'ahs with sincerity during the Mid-Sha'ban night ten times.)along with the rest of the details about its virtue, which is reported by Ad-Daylamiy and others, and this is a false Hadith, and all its narrators in the three different narrations are unknown and thier narrators are weak. He said that the Hadith:(And twelve Rak'ahs in which Surah Al-Ikhlas is recited thirty times.)is a fabricated Hadith, and the Hadith:(and fourteen Rak'as.)is also a false Hadith.

It is noted that a group of jurists had been deceived by this Hadith, such as the author of the book entitled: (Al-'Ihya') and others, as well as some Exegetes of the Qur'an. Performing prayer on this night - namely, the Mid-Sha'ban night- has been reported in different ways, all of which are null and fabricated narrations. This does not contradict the narration reported by Al-Tirmidhiy from the Hadith of `Aishah regarding his (peace be upon him) going to Al-Baqi` and the descending of the Lord to the nearest sky during the Mid-Sha'ban night and that He forgives for more than the number of the hairs of the sheep of Banu Kalb, since we are talking about this prayer which has been falsely established in that night. Moreover, the Hadith reported by `Aishah has weakness and its chain of transmission is interrupted and the Hadith reported by`Aly which has been previously mentioned with regard to staying up late during that night for Prayer does not contradict the ruling that a special Prayer during that night is falsely established, in addition to the weakness in that Hadith according to the what we have mentioned.) End of Al-Shawkany's comment.

It is reported from Al-Hafiz Al-`Iraqy that he said: (The Hadith of performing prayer during the Mid-Sha'ban night is falsely related to the Messenger of Allah (peace be upon him) and is lying about him. Moreover, it is reported by Al-Imam Al-Nawawy that he said in the book entitled: (Al-Majmu'): (The Prayer known as Salat-ul-Ragha'ib (Prayer for great bounties or wishes), which is twelve Rak'ahs performed between the Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer during the night

of the first Friday of the Month of Rajab and the Prayer during the Mid-Sha'ban night, which is a hundred Rak'ahs, are two evil Bid'ahs (innovations in religion) and no one should be deceived by their mentioning in the book entitled: (Qout A-Qulub), the book entitled: (Ihya' 'Ulum Ad-Din) nor by the Hadith reported regarding these two nights, since all this is void and no one should be deceived by some of the Imams who got confused about their ruling and wrote some papers regarding the recommended practices during these two nights, because they made a mistake in that).

On the other hand, Shaykh Imam Abu Muhammad `Abdul-Rahman ibn Isma`il Al-Maqdisy wrote a very valuable book regarding the falsification of the special virtues of these two nights and he did a good job in this book. Moreover, people of knowledge talked very much about this issue, and if we trace all what has been said regarding this subject and try to convey it, then we will have a very long explanation, but we hope that what we have mentioned regarding this issue will be sufficient and convincing for the seeker of truth.

From what has been previously mentioned of verses, Hadith and the opinions of Muslim scholars, it becomes clear to the seeker of the truth that celebrating the Mid-Sha'ban night through performing Prayer and other activities and singling out the following day with Fast is an evil Bid'ah according to the opinion of the majority of Muslim scholars. It has no foundation in the purified Islamic Shar` (law), but it has been newly introduced into Islam after the epoch of the Companions (may Allah be pleased with all of them). It is sufficient for the seeker of truth, about this subject and other subjects, to read Allah's (may He be Exalted and Sublime) Saying:(This day, I have perfected your religion for you)and to read other Qur'anic verses confirming this meaning, as well as the Prophet's (peace be upon him) saying:(Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.)in addition to what has been reported of the Hadiths confirming this meaning. Moreover, it is reported inthe Sahih of Muslim from Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said:(Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday).)If it is allowed to single out a certain night with a special worship, then the night of Friday will be more deserving of this special worship, because its day is the best day on which the sun rises according to the sound and authentic Hadith reported from the Messenger of Allah (peace and blessings of Allah be upon him). Since the Prophet (peace and blessings of Allah be upon him) warned against singling out this night with special Prayer to the exclusion of other nights, then it is evidence that other nights should not be singled out with a certain type

of worship unless there is a sound and authentic evidence indicating such specification.

Since it is ordained to stay up late for Prayer during Laylat-ul-Qadr (the Night of Decree) and during other nights of Ramadan, the Prophet (peace and blessings of Allah be upon him) drew the attention to that, encouraged the Ummah to do that and did it himself asreported in the two Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from the Prophet (peace and blessings of Allah be upon him) that he

said:﴿ Whoever observes Optional Night Prayer during the month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stands for prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven. ﴾Thus, if the Mid-Sha'ban night, the night of the first Friday of Rajab or the night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) were singled out with a certain type of worship, then the Prophet (peace and blessings of Allah be upon him) would guide the Ummah to it or would do it himself and if something like this had happened, the Companions (may Allah be pleased with all of them) would have transmitted it to the Ummah and would not conceal it from the following generations since they were the best people and the best in giving advice after the Prophet (peace and blessings of Allah be upon all of them) and may Allah be pleased with the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) and may they be pleased by Allah. You have already known from the opinions of Muslim scholars that nothing has been established from the Messenger of Allah (peace and blessings of Allah be upon him) nor from his Companions (may Allah be pleased with all of them) regarding the virtue of the night of the first Friday of Rajab or of the Mid-Sha'ban night, and therefore, it becomes clear that celebrating both of them is a Bid'ah, newly introduced in the religion. By the same token, singling them out with a special worship is an evil Bid'ah. The same ruling applies to the twenty-seventh night of Rajab, which some people believe is the night of Al-Isra' and Mi'raj, that it should not be singled out with a certain worship and it is not allowed to celebrate it due to the above-mentioned evidence. This is the ruling if we know when Al-Isra' and Mi'raj happened, how will it be if this night is unknown, according to the true view of Muslim scholars, and the saying of those who claim that it is the twenty-seventh night of Rajab is a false opinion having no basis within the sound and authentic Hadith. Indeed, he is good in speech the one who says:

The best affairs are those previously established on true guidance	**and the worst of them are the newly introduced innovations in religion**

He is Allah Whom we ask to guide us and all Muslims to abide by the Sunnah, to be steadfast on it and to be cautious of what contradicts it. Indeed, He is Bounteous and Generous! May Allah send His Peace and Prayers upon His Servant and Messenger, our Prophet Muhammad, his family and all his Companions!

The Fourth Message

An important warning about the falsehood of the will attributed to Shaykh Ahmad, the servant of Al-Haram Al-Nabawy Al-Sharif

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to any Muslims who read this; may Allah protect them with Islam and protect us and them from the evil of the ignorant fabricators! Amen!**

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read the words attributed to Shaykh Ahmad, **the servant** of Al-Haram Al-Nabawy Al-Sharif (the Holy Sanctuary of the Prophet) **entitled: "This will is from** Al-Madinah Al-Munawwarah **from Shaykh** Ahmad, **the servant** of Al-Haram Al-Nabawy Al-Sharif." **In this will it is claimed that he said:**

"I was staying up one night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day) reciting the Holy Qur'an and after reciting, I read the Most Beautiful Names of Allah. After finishing that I prepared to sleep, and there I saw the person with the brightest face, the Messenger of Allah (peace be upon him), who came with the Qur'anic Ayahs (verses) and noble rulings as a mercy to the worlds, our Prophet Muhammad (peace be upon him). He said to me, "O Shaykh Ahmad!" **I replied, "I am at your service, O Messenger of Allah, the best of all creation!" He said to me, "I am so ashamed of the hateful deeds performed by the people, that I can not face my Lord or the angels, because from Friday to Friday, 160,000 people died following religions other than Islam." He then mentioned some of the sins that the people do. He then said, "This will is a mercy to them from the Almighty Allah." He then mentioned some of the Portents of the Hour until he said, "O Shaykh** Ahmad! **Inform them of this will, as it is copied by the pen of destiny, from Al-Lawh-ul-Mahfuzh (the Preserved Tablet). Anyone who writes this and sends it from one country to another and from one place to another will have a palace built for them in Jannah (Paradise). Those who do not write it and spread it among the people will be deprived of my Shafa'ah (intercession) on the Day of Resurrection. If a poor person writes it, they will be made rich by Allah; if an indebted person writes it, their debt will be discharged by Allah; and if**

a sinner writes it, they will be forgiven by Allah, along with their parents due to the blessings of this will. Those Servants of Allah who do not write it, will have their faces darkened in this world and in the Hereafter. He said three times, "By Allah! This is true and, if I am lying, take me from the world on other than Islam. Anyone who believes in this will be saved from the punishment of the Fire and anyone who denies it is a Kafir (disbeliever)."

This is a summary of the will falsely attributed to the Messenger of Allah (peace be upon him). We have heard this false will many times over many years. It is occasionally spread among people and circulated every now and then, but with different wordings. This liar says that the shaykh saw the Prophet (may peace be upon him) in his sleep and that he gave him this will. However, in this latest will that we have just mentioned to you, our dear readers, the fabricator claims that the shaykh saw the Prophet (peace be upon him) when he was preparing to sleep, so this means that he saw him (peace be upon him) while he was awake!

The fabricator claims many things in this will, which are some of the most obvious lies, and most manifest fabrications, to which I will soon draw your attention in my remarks, In sha'a-Allah (if Allah wills). I have actually clarified these matters over the last few years and alerted people to these falsehoods. However, when I read the latest publication, I hesitated to write about it because of its patent falsehood. Also, I did not think that it would be circulated by those who had the least insight or sound Fitrah (natural disposition), but many brothers told me that it had been sent to many people and they were discussing it and believing it. Therefore, I felt it incumbent upon people like me to write about it, to explain the falsity and assail this fabrication that has been attributed to the Messenger of Allah (peace be upon him), so no one will be deceived by it. Anyone who considers it from among knowledgeable and faithful people or those who have pure Fitrah and sound minds will know that it is false and fabricated for many reasons.

I did ask some relatives of Shaykh Ahmad, **to whom this will is falsely attributed, about this will. They said that it is a lie attributed to Shaykh** Ahmad, **and that he never said such a thing. The Shaykh** Ahmad **that is being mentioned died a while ago. If we assume that the Shaykh** Ahmad **who is being referred to or anyone who is more knowledgeable than him claims to have seen the Prophet (may peace be upon him), in their sleep or while awake,**

and he bequeathed such a will to them, we would certainly know that they are a liar or that the person who told him that was Satan, and not the Messenger of Allah (peace be upon him) for many reasons, among which are:

1. the Messenger of Allah (peace be upon him) cannot be seen in wakefulness, after his death. Anyone who claims this from among ignorant Sufis **or that he attends celebrations of Mawlid (birthday of the Prophet), or anything similar, has made a hideous error, confused right with wrong, has fallen into grave error and contradicted the Qur'an, the Sunnah and Ijma' (consensus of the scholars), because the dead will only be resurrected from their graves on the Day of Resurrection, not in the life of this world. Anyone who claims otherwise is manifestly lying, or made a great mistake for being led into false beliefs and do not know Al-Haqq (the Truth) that was known by the Salaf (the righteous predecessors) and acted upon by the Sahabah (Companions of the Prophet, may Allah be pleased with them), and those who rightly follow their guidance. Allah (Exalted be He) says:**﴾ After that, surely, you will die. ﴿﴾ Then (again), surely, you will be resurrected on the Day of Resurrection. ﴿**The Prophet (peace be upon him) also said,**﴾ "I will be the first over whom the earth shall split open on the Day of Resurrection. I will also be the first intercessor and the first whose intercession will be accepted (by Allah)." ﴿**There are many Ayahs and Hadith on this subject.**

2. The Messenger (peace be upon him) can never say anything that contradicts Al-Haqq (the Truth) either during his lifetime nor after his death. It is obvious that this will patently contradicts the Shari'ah (Islamic law) in many aspects, as will be shown below. It is true that the Prophet (peace be upon him) can be seen during sleep, and, if anyone sees him (peace be upon him) in their dreams in his noble form, they have actually seen him, because the Satan cannot assume the Prophet's form, as was mentioned in Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). However, the whole matter as to whether the person who had the dream actually saw the Prophet (peace be upon him) in his real form or not depends on their Iman (Faith), honesty, fairness, accuracy, beliefs, and trustworthiness.

If a Hadith reporting something the Prophet (may peace be upon him) said during his lifetime was transmitted through narrators who were not Thiqah (trustworthy), 'Adl Dabit (narrators of Hadith with an upright character and retentive memory), the Hadith would not be relied upon or used as evidence. Moreover, if it was transmitted through narrators who were trustworthy, upright and accurate, but it contradicted another narration that had been reported by a more trustworthy narrator who had a better memorizing ability than them, and the contradiction meant that the two narrations could not be combined, one of them would be regarded as Mansukh (abrogated) and cannot be acted upon. The second narration would be regarded as the Naskh (abrogator) upon which people should act, when possible in accordance with its conditions. If it is not possible to reconcile the narrations or abrogation, it is obligatory that the narration

related by the person who was ranked to be the lesser in memorizing ability and accuracy should be discarded. The ruling on it would be that it is a Hadith Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) that cannot be acted upon.

In the face of this fact, this anonymously written will, whose author claims to be reporting it from the Messenger of Allah (peace be upon him), whose accuracy and honesty are unknown, should, with all the more reason, be discarded. This must be the action taken even if it does not contain anything that contradicts the Shari'ah; how then when in fact it contains many things that indicate its falseness and it being a lie fabricated against the Messenger of Allah (peace be upon him), and legislates that which Allah has never permitted?

The Prophet (may peace be upon him) said:﴾ "Anyone who ascribes to me what I have not said let them take their place in the Fire." ﴿**The fabricator of this will ascribes words to the Messenger (peace be upon him) which he (peace be upon him) did not say, and has forged downright grave lies against the Messenger (peace be upon him), which makes him deserving of this great punishment against which warning is given, unless he hastens and makes Tawbah (repentance to Allah) and publicly spreads that this will is a lie against the Messenger of Allah (peace be upon him). This is because the Tawbah of anyone who circulates falsehoods among the people, and falsely attributes them to the Din (religion of Islam) cannot be accepted unless they openly declare that they are falsehoods, so people will know that they have retracted the lie and blamed it on themselves. Allah (Exalted be He) says:**﴾ Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. ﴿﴾ Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. ﴿**In this noble Ayah (Qur'anic verse), Allah (Glorified and Exalted be He) shows that the Tawbah of anyone who conceals the truth is not valid, unless they correct the wrong and declares the truth of what they have done. Allah (may He be Praised) perfected the Din for His Servants and completed His Favor upon them by sending His Messenger, Muhammad (peace be upon him), and the perfect**

Shar' (laws) that He revealed to him. Allah (Glorified be He) did not take His Prophet to Him until the Din was completed and perfected, as Allah (Exalted be He) says: ﴾ This day, I have perfected your religion for you, completed My Favour upon you ﴿

(Part No : 1, Page No: 197)

The fabricator of this will appeared in the fourteenth century after Hijrah (Prophet's migration to Madinah) to confuse people into following a new religion, in which anyone who acts upon his legislations will enter Jannah (Paradise) and whoever shuns his legislations will be forbidden from Jannah and end up in the Fire. He aims to make this will that he fabricated greater and better than the Qur'an, as he claims that anyone who writes it and sends it from country to another or one place to another will have a palace built for them in Paradise. Also, anyone who does not write or send it will be deprived of the Prophet's Shafa'ah (intercession) on the Day of Resurrection. This claim is one of the most hideous of all lies and the clearest evidence of the falsehood of this will, the brazenness of its fabricator, and his flagrant audacity in lying. This is because, if anyone writes the Qur'an and sends it from one country to another or one place to another, they will not receive such a reward, if they do not act upon the Qur'an. So how could someone writing this falsehood and sending it from one country to another and one place to another receive such a reward? Also, those who do not write the Qur'an or send it from one country or one place to another, will not be deprived of the Prophet's Shafa'ah, if they are believers and uphold the Shari'ah. This one lie in this will is sufficient on its own as proof of the invalidity of this will, the falsehood of its writer, his shamelessness and foolishness, as well as his lack of knowledge of the guidance with which the Messenger (peace be upon him) came.

This will includes other matters that prove its invalidity and falsehood, even if its fabricator swears by Allah thousands of times or more that it is true, and even he invokes the greatest punishment upon himself and that the strongest example be made of him if he is a liar. I swear by Allah that this will is the one of the most hateful fabrications. We call upon Allah (Exalted be He), His Angels around us, and any Muslims who see these words, to witness that this will is a lie invented against the Messenger of Allah (peace be upon him); may Allah humiliate the one who created it with what he deserves!

There are many other points, besides the above-mentioned, that prove the invalidity and falsity of this will, such as the following:

First: In this will, he says: "From Friday to Friday, 160,000 people died following religions other than Islam." This kind of knowledge belongs to the realm of the Ghayb (the Unseen) and Revelation stopped after the death of the Messenger (peace be upon him). The Prophet (may peace be upon him) did not know the Ghayb during his lifetime, so how could he know it after his death?

(Part No : 1, Page No: 198)

Allah (Glorified be He) says: ﴾ Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen ﴿ **Also, Allah (Glorified be He) says:** ﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴿ **As mentioned in a Hadith Sahih reported from the Prophet (peace be upon him), he said,** ﴾ "Some men from among my Ummah will be brought and then they will be driven away towards the left (i.e., the Fire). I will say, 'O Lord, my companions!' It will be said, 'You do not know the new matters they introduced (into religion) after you (were gone).' I shall then say as the righteous Slave (i.e. 'Isa [Jesus]) said: ﴾ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). ﴿ ﴿

Second: Further evidence on the invalidity and falsity of this will is that its author says, "If a poor person writes it, they will be made rich by Allah; if an indebted person writes it, their debt will be discharged by Allah; and if a sinner writes it, they will be forgiven by Allah, along with their parents due to the blessings of this will, etc." This is one of the worst lies, and serves as clear evidence of the mendacity of this fabricator and his fearless impudence before Allah and His Servants. The three things mentioned above cannot even be realized through writing the Qur'an, so how could they be realized by writing this false will? Rather, this wicked person wants to confuse people and attract them to this invalid will, so they will write it and adhere to its claimed merit and leave the lawful ways legislated by Allah for His Servants to gain wealth, repay debts, and have sins forgiven. We seek refuge with Allah from all the ways leading to humiliation, and following desires and Satan.

Third: Another fact that proves the falsehood of this will is that he says, "Those Servants of Allah who do not write it, will have their faces darkened in this world and in the Hereafter." This is another of the most wicked lies and proof of the invalidity of this will and the lying of this fabricator. How could it be possible that anyone of sound mind would write this will, which came from an unknown man in the fourteenth century after Hijrah, and is a lie fabricated about the Messenger of Allah (peace be upon him) claiming that the face of anyone who does not write it will turn black in this world and in the Hereafter, and anyone who writes it will gain wealth after being poor, saved from

(Part No : 1, Page No: 199)

having to repay their accumulated debts, and have their sins forgiven?

Glory be to Allah! This is a grave lie. Evidence and reality witness to the falsehood of this fabrication, the insolent audacity of its inventor and his brazenness before Allah and people. There are a many people who have not written this will, but their faces have not turned black, and there are many people - too numerous to count except by Allah - who have written it many times, but their debts have not been settled and they are still poor. We seek refuge with Allah from a deviation of our hearts and from our hearts being overcome by sins. These merits and rewards are not mentioned in the Shari'ah for those who write the best and the greatest of all books; the Qur'an, so how can such a reward be given to those who write a fabricated will that includes many falsehoods and statements of Kufr (disbelief)? Glory be to Allah Who is so Patient with the one who dares to invent lies against Him!

Fourth: Another piece of evidence on the falsehood of this will and that it is a most manifest lie is his saying, "Anyone who believes in this will be saved from the punishment of the Fire and anyone who denies it is a Kafir." This shows great audacity in lying, and is one of the ugliest falsities. This fabricator is asking all people to believe his fabrication and claims that they will be saved from the punishment of the Fire, but if they deny it they will be committing Kufr (disbelief). By Allah, this liar has gone too grievously far in the falsehood he invented against Allah and has spoken untruth. On the contrary, those who believe this are the ones who deserve to be regarded as Kafirs (disbelievers), not those who deny it, because it is a lie and has no basis in the truth. We witness before Allah that it is a lie and its fabricator is a liar who wants to legislate that which Allah has not permitted and introduce new practices into the Din that are not from it. Allah perfected the Din and completed it for this Ummah (nation based on one creed) fourteen centuries before this lie. So, dear readers and fellow Muslims, beware of believing these lies and others like it and circulating them among you, as the truth has a clear and unmistaken light for its seekers, so ask for the truth with evidence and ask the scholars about doubtful matters. You should not be deceived by the vows of liars, as the cursed Satan once swore to your ancestors, Adam and Hawa' (Eve), that he was an advisor, although he is the worst betrayer and wickedest of all liars, as Allah narratesin Surah Al-A'raf,the words he said,

(Part No : 1, Page No: 200)

﴿ And he [Shaitân (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both." ﴾ Be on your guard against Satan and his lying followers. They offer many false oaths, deceptive promises and embellished statements to mislead and misguide! May Allah safeguard me, you, and all Muslims from the evil of devils, the Fitnah (temptation) of misleading people, the deviations of the astray, and the confusion cast by the enemies of Allah, who want to extinguish Allah's Light with their words and confuse people about their Din. But Allah will sustain His Light and Din, even though it is hated by His enemies from among the devils and their followers among the Kafirs and the atheists.

As for what was mentioned by this fabricator, about the emergence of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), this is a reality. The Qur'an and the Sunnah warned against it many times, and there is sufficient guidance in them. We ask Allah to correct the conditions of the Muslims and grant them the blessing of following and acting upon Al-Haqq, adherence to it, and Tawbah to Allah (may He be Praised) from all sins, as He is the One Who accepts Tawbah, the Most Merciful, and the One Who is Able to do all things.

With regard to what was mentioned about the Portents of the Hour, they were clarified by Prophetic Hadith, and the Qur'an mentioned some too. Therefore, anyone who wants to know about this should refer to the books of the Sunnah and writings of the Muslim scholars. People do not need explanations like this fabrication, with what it contains of falsehoods, confusion, and mixing of falsehood with Al-Haqq. Allah Alone is Sufficient for us, and He is the Best Disposer of affairs! There is neither power nor might except with Allah, the Greatest! All praise be to Allah, the Lord of the worlds! May Allah's Peace and Blessings be upon His trustworthy and honest Servant and Messenger, and his family and Companions, and those who follow his guidance until the Day of Judgment!

(Part No : 1, Page No: 201)

A Word on Al-Mu`adid

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to our respectable Muslim brother, may Allah increase him in knowledge and faith! Amen!

May Allah's Peace, Mercy and Blessings be upon you. To proceed; I have received your letter, dated 14/1/1385 A.H., may Allah grant you His guidance. As a matter of fact, I am pleased with this letter and your comment on my legal opinion on Al-Mu`adid (something like bracelet) as well as your desire to examine the whole matter comprehensively.

I would like to tell you that there are many different methods of treatment, regardless of belief. Some methods of treatment are permissible, while others are Makruh (reprehensible) but permissible when necessary. Also, some methods of treatment are prohibited even if the person who does them believes that they are just methods of treatment and that the curer is Allah Alone.

The first type of permissible treatment methods include, for example, drugs, injections, bandages and creams prescribed by physicians to cure some diseases, as well as x-ray imaging. These are permissible methods of cure which have been tested by people and their benefit is known not to cause harm, provided the person having them has full belief that they are no more than methods of treatment and that cure is from Allah Alone. Also, there is cauterization which is regarded as a reprehensible means of cure. It was authentically reported that the Prophet (may peace be upon him) said:﴾ If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be branded with fire (cauterized). ﴿In another wording:﴾ I forbid my nation to use cauterization. ﴿Thus, scholars have derived from this Prophetic Hadith that cauterization is reprehensible, but it can be used when necessary. Moreover, cauterization should be the last resort for medical treatment when it is difficult to find other means of treatment. The third type of cure methods are medications through forbidden means such as wine, flesh of wild animals and other forbidden kinds of food

(Part No : 1, Page No: 202)

and drinks. It is not permissible for a Muslim to have such forbidden things as medicines even some people claim that such things contain a benefit and even if the one having them has full belief that Allah is the Curer and they are no more than means of cure. This is because there are many pieces of evidence on the prohibition of treatment with ritually impure substances and unlawful medication even if they have some benefits, i.e. when harm is more evident than benefit. Moreover, not all that is useful is lawful. There are two prerequisites for anything to be lawful for use. First, there should be no legal evidence of prohibition. Second, harm resulting from it should not be more than its benefit. If its harm is more, it is not permissible for a person to use it even if there is no evidence of prohibition. This is because Shari`ah (Islamic Law) prohibits anything whose harm is more than its benefit, such as alcohol. It was authentically reported that the Prophet (peace be upon him) said:﴾ O Allah's servants! Treat yourselves medically, but use nothing unlawful ﴿In another narration:﴾ Allah did not make the cure of you in what He prohibited for you. ﴿Also, it was authentically reported that the Prophet (peace be upon him) said:﴾ A man asked the Prophet (peace be upon him) about wine being used as medicine. The Prophet (peace be upon him) said: "No it is a disease." ﴿It can be derived from what has been mentioned that the criterion of lawfulness or prohibition has nothing to do with a person's belief, but rather the legal evidence. It happens that someone believes that Allah is the Only Curer, but takes prohibited medications like disbelievers who worship gods other than Allah (Exalted be He) and claim that such gods bring them nearer to Allah and intercede with Him for them, even though they believe that such gods do not cure them, bring their absent people back, or defend them. Allah (Exalted be He) says:﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴿Allah (Glorified be He) also says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿There are a lot of pieces of evidence on this point. Someone may have some lawful medications, such as Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), drugs, injections, etc.

(Part No : 1, Page No: 203)

but such medications become prohibited if the person, who uses them, believes that such medications are the cause of recovery, not Allah in Whose Hands is recovery from all diseases.

Having known this, is Al-Mu`adid regarded as one of the permissible medications like injections and pills or is it one of the reprehensible medications, such as cauterization and other medicines? Is it to be regarded as one of the forbidden means, such as hanging amulets, bracelets, strings and sea shells on children's necks to protect them from envy, devils and some diseases? Is it considered like hanging cords on animal necks as was done by the pre-Islam people and the Prophet (peace be upon him) rebuked them and told them that such practices were acts of Shirk (associating others in worship with Allah), even though they believed that

Allah is the One Who brings benefits and causes harm; the One Who disposes people's affairs, the One Who removes harms, and the One Who brings benefits? The evidence of this point is Allah's Saying:﴿ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴾In this Qur'anic Ayah, Allah (Exalted be He) enjoins the Prophet (peace be upon him) to ask the polytheists about such things. Allah (Glorified be He) told His Prophet (peace be upon him) that they would say that they were done by Allah Alone; hence the conclusion of the Ayah:﴿ Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴾In this Qur'anic Ayah, the Prophet (peace be upon him) asked the polytheists to abandon associating others in worship with Allah (Exalted be He) as they truly knew that He is the Disposer of people's affairs. Allah (Glorified be He) says:﴿ And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh - if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust." ﴾There are many Qur'anic Ayahs to this effect. They prove that the polytheists fully believe that Allah (Exalted be He) is the One Who brings benefits and causes harms, the One Who removes harms and grants benefits, the One Who causes people to live or to die, and the One Who disposes all affairs, but they worship other gods of idols, trees, prophets, righteous people and angels just to intercede with Him for them. The same applies to the practice of hanging amulets,

cords, bracelets and threads around the necks of children and riding animals as a means of medication, not because they themselves bring recovery. However, since such methods of medication are prohibited, but people cling to such means and become heedless that Allah is the Only Curer, the Prophet (may peace be upon him) forbade people to use such means, which may lead to associating other partners in worship along with Allah (Exalted be He). Also, the use of such medications may result in grave corruption. That is why there have been different opinions by scholars on the question of Al-Mu`adid; is it regarded as a prohibited means of medication? I showed in the reply - of which I sent you a copy - that Al-Mu`adid is better to be enlisted among the prohibited means of medication as it is like bracelets, amulets and cords that Islam forbids. This is because those who used such things, in the pre-Islamic period of ignorance and those who followed them, thought there was a benefit which Allah (Exalted be He) has put in such things even He is the One Who brings benefits and causes harms. Allah (Glorified be He) has created different benefits and harms in His creation and has made each have a particular portion of benefit and harm. That is why people may resort to both permissible and forbidden methods of cure. It is through the purified Shari`ah a person can distinguish between what is lawful and what is unlawful. Consequently, what is known to have the characteristics of a prohibited means of cure, is regarded as prohibited even it has some benefits. Similarly, what is known to have the characteristics of permissible means of cure, is considered permissible even it has some harm if its benefits are more than its harms. If something is known to be forbidden by Shari`ah, such as alcohol and the flesh of wild animals, it is obligatory for a Muslim to abandon it forever. It is well-known that wearing Al-Mu`adid remains for days and years like wearing amulets, unlike pills and injections that are used for sometime. Al-Mu`adid is not like pills and injections, but rather like the wearing of bracelets about which there is a Prophetic Hadith reported by `Imran Ibn Husayn, which I mentioned in the reply you reviewed. Wearing Al-Mu`adid is like wearing amulets, sea shells and cords. Therefore, you can guess my opinion and other Shaykhs' opinions who say that wearing Al-Mu`adid is not permissible. Allah knows best!

Also, wearing Al-Mu`adid may lead people to wear all that is imported from the West and thought to have some benefits, a matter that may lead to a catastrophe and cause people to neglect the purified Shari`ah, which warns people against all that Allah has forbidden. I ask Allah (Exalted be He) to guide you, us and all Muslims to what pleases Him! I ask Him to grant us insight into His religion and to make us steadfast adherents of the faith of Islam. I ask Allah to protect all Muslims and us from the evil of trials, as He is Able to do all things. May Allah's Peace, Mercy and Blessings be upon you!

(Part No : 1, Page No: 206)

Copper Bracelet

From me, `Abdul-`Aziz ibn `Abdullah Ibn Baz **to my dear Muslim brother, may Allah safeguard him!**

May Allah's peace, mercy and blessings be upon you! To proceed;

I have received your letter, may Allah be pleased with you! Also, I have reviewed the enclosed documents on the properties of the copper bracelet recently made to cure rheumatism. I have considered the whole matter more than once and discussed it with a number of university lecturers. We exchanged opinions on the juristic ruling on the copper bracelet, but there were different opinions on the matter; some regard it permissible as it has properties of curing rheumatism, whereas others see that it is better not to wear it, on the ground that wearing it is like the practice of the people of Jahiliyyah (pre-Islamic time of ignorance), who used to wear copper amulets and bracelets, thinking that they were a cure for many diseases and a reason for the safety of the person wearing them against envy. `Uqbah ibn `Amir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:❨ "If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him." ❩In another narration:❨ "Whoever wears an amulet commits an act of polytheism". ❩ `Imran Ibn Husayn (may Allah be pleased with them) narrated:❨ The Prophet (may peace be upon him) saw a man carrying in his hand an amulet made from gold and he (the Prophet - peace be upon him) inquired: "What is that?" He replied: "Something to protect me from weakness." The Prophet (peace be upon him) said: "Cast it off, for verily, it would only increase your weakness. And if you die with it on, you will never succeed." ❩In another Hadith:❨ It is reported that the Prophet (peace be upon him) on some of his journeys sent a messenger to check the camels of the caravan, and ordered the cutting of all necklaces of strings hung on the necks of the camels, which were thought by the people of Jahiliyyah (pre-Islamic time of ignorance) to benefit their camels and protect them. ❩These Hadiths and others show that a Muslim must not wear amulets, bracelets, strings, bones, beads or other things that are used by some people to prevent or remove evil.

(Part No : 1, Page No: 207)

In my point of view, it is better not to wear or use this copper bracelet to block any means to Shirk (associating other partners in worship along with Allah) and not to let hearts be attached to such things, and to direct a Muslim with his heart toward Allah Alone, so as to resort to lawful means only. There can be no doubt that what Allah has made lawful are sufficient and make up for what is forbidden. It was authentically reported that the Prophet (peace be upon him) said:❨ So he who guards himself against doubtful things keeps his religion and honor blameless, and he who indulges in doubtful things indulges, in fact, in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. ❩The Prophet (peace be upon him) also said:❨ Leave what causes you doubt and turn to what does not cause you doubt. ❩Undoubtedly, wearing a copper bracelet is like what was done by the people of Jahiliyyah. This is because wearing such a copper bracelet is either a prohibited matter of Shirk or a means leading to Shirk or at least a doubtful matter. Therefore, it is better for a Muslim not to wear it and resort to lawful medical treatment. This is what a group of scholars, professors and I have reached with regard to this question. We ask Allah (Exalted be He) to guide you and us to what pleases Him, increase us in juristic knowledge, and grant us safety against all that opposes His Laws, as He is Able to do all things! May Allah safeguard you! Peace be upon you!

(Part No : 1, Page No: 208)

Avoiding incantations that violate Shari`ah

From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to all Muslims in the district of Al-Far` and other districts of Al-Madinah Al-Munawwarah, may Allah guide them to have insight into the religion of Islam! Amen!**

May Allah's peace, mercy and blessings be upon you! To proceed;

I have been informed that in your district there is an incantation against scorpions and other poisonous creatures and that this incantation contains statements of Shirk (associating others in worship along with Allah). That is why I see I have to warn you against such incantations.

The following is the text of some of such incantations referred to above:

(In the Name of Allah! Oh Allah's Words! By the Seven Heavens and the Revealed Ayahs that rule but not ruled! Oh, Sulayman Al-Rifa`y! Oh, fighter of scorpions' poison! Call scorpions in the name of Al-Rifa`y, both female scorpions and male ones, both long scorpions and short ones, both red scorpions and white ones, and both big scorpions and small ones against the evil of scorpions creeping both in the evening and in the morning. I seek help against them from Allah, His Ayahs, ninety nine prophets, Fatimah, the Prophet's daughter and her offspring), end.

These words are only some of those used in such incantations as there are others used which include statements of Shirk. There could be no doubt that such incantations include statements of Shirk, such as, "By the Seven Heavens," and, "Oh, Sulayman Al-Rifa`y! Oh, fighter of scorpions' poison! Call scorpions in the name of Al-Rifa`y," and, "I seek help against them from Allah, His Ayahs, ninety nine prophets, and Fatimah, the Prophet's daughter and her offspring." It is worth mentioning that the Holy Qur'an and the Prophetic Sunnah stress that Allah Alone is the only One worthy of worship and no one should be invoked or asked for help but Allah (Exalted be He). Allah says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿Allah (Glorified be He) also says:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿The Prophet (peace be upon him) said:﴾ Du'a` (supplication) is the whole worship. ﴿He

(Part No : 1, Page No: 209)

(peace be upon him) also said:﴾ If you beg, beg of Allah Alone; and if you need assistance, supplicate to Allah Alone for help. ﴿There are many Qur'anic Ayahs and Prophetic Hadiths that stress this meaning. Moreover, Muslim scholars unanimously agree that appealing to the heavens, stars, idols, trees, etc. for help is as an act of Shirk. Similarly, they unanimously agree that it is not permissible to invoke the dead or seek their help whether they were prophets, righteous people or others. The Prophet (peace be upon him) said:﴾ When a man dies, his deeds come to an end, except for three: Sadaqah Jariyah (ongoing charity), knowledge by which people benefit, or a pious son who prays for him (the deceased). ﴿The incantation referred to above includes some statements like asking the heavens, the dead including prophets and others as well as Al-Rifa`iy for help. All this is regarded as an act of Shirk. Thus, all Muslims should be cautious about such incantations and similar incantations that contain statements of Shirk. Moreover, Muslims should advise and warn one another against such incantations. They should resort to legal incantations such as Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, Surah Al-Falaq, Surah Al-Nas and other Qur'anic Ayahs that contain seeking refuge with Allah's Perfect Words from the evil of His creation. Also, a Muslim can say three times in the morning and in the evening:﴾ In the name of Allah, with whose Name nothing is harmful on Earth or in Heaven, and He is the Hearer, the Knower. ﴿Also, there is a legal incantation for the sick and for people who are stung in which a Muslim can say three times:﴾ O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment. ﴿﴾ In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you. ﴿Similarly, reciting Surah Al-Fatihah on the sick and the people who are stung is one of the greatest causes of recovery, especially when recitation is performed sincerely and truthfully for the sake of Allah (Exalted be He) to offer cure and when a Muslim has a full faith that Allah (Exalted be He) is the Only One who Cures and that no one can cure people from all diseases but Him Alone.

(Part No : 1, Page No: 210)

I ask Allah to guide us and all Muslims to have insight into His religion and to be steadfastly adherent to it! I ask Him to protect us from all that violates His Laws, as He is the Most Generous, the Most Beneficent! May Allah's Peace, Mercy and Blessings be upon you!

Obligation of applying the Sunnah of the Messenger of Allah (peace be upon him) and the Kufr of those who deny it

Praise be to Allah, Lord of the Worlds. May the good end be for the pious. May Allah's peace and blessings be upon His Slave and Messenger, our Prophet Muhammad (peace be upon him), who was sent as a mercy to the worlds and evidence against all people. May Allah's peace and blessings be upon his family and Companions who conveyed Allah's Book and the Messenger's Sunnah (whatever is reported from the Prophet) to those who came after them very honestly and thoroughly, while preserving the meanings and the words; may Allah be pleased with them, please them and make us among their followers in righteousness.

Scholars in the past and present have unanimously agreed on the sources on which rulings are based and strived to clarify what is Halal (lawful) and what is Haram (prohibited). These sources are: Allah's Book to which no falsehood can come in any way; the Sunnah of the Messenger of Allah (peace be upon him) who never spoke out of his own desire but only according to Wahy (Revelation); and then Ijma` (consensus of scholars).

Scholars disagreed over other sources, especially Qiyas (analogy). However, the Jumhur (dominant majority of scholars) consider it supporting evidence if all its conditions are met. The evidence of these sources are many.

The first source is Allah's Book. In many Ayahs (Qur'anic verses), Allah (Glorified and Exalted be He) indicates the obligation of following this Book (Qur'an), adherence to it and observation of its limits. Allah (Exalted be He) says,﴿ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ﴾Allah (Exalted be He) says,﴿ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴾He (Exalted be He) also says,﴿ Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân). ﴾﴿ Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism). ﴾

He (Exalted be He) also says,﴿ Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9) ﴾﴿ Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل). ﴾He (Exalted be He) also says,﴿ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ﴾He (Exalted be He) also says,﴿ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby ﴾There are many Ayahs that stress this meaning. Sahih (authentic) Hadith were reported from the Messenger of Allah (peace be upon him) ordering us to adhere to the Qur'an, indicating that adherence to it leads to guidance and negligence of it leads to misguidance. It was authentically reported that the Messenger of Allah (peace be upon him) said in his Khutbah (sermon) in the Farewell Hajj,﴿ I am leaving you that which if you adhere to you will not go astray: the Book of Allah. ﴾(Related by Muslim in his Sahih Book of Hadith)It was also related in the Sahih Muslim on the authority of Zayd ibn Arqam (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ I am leaving among you two weighty things, the first of which is the Book of Allah in which there is guidance and light, so hold fast to the Book of Allah and adhere to it. ﴾Thus, he urged us to adhere to the Book of Allah. Then, he said,﴿ ...and the members of my family; I remind you (of your duties) toward the members of my family. ﴾In another narration,﴿ he said about the Qur'an: "It is the connection with Allah; whoever holds it will be on the right path; and whoever abandons it will go astray." ﴾

There are many Hadith that stress this meaning. People of knowledge and Iman (Faith) among the Sahabah (Companions of the Prophet) and those who came after them unanimously agreed on the obligation of adhering to Allah's Book as well as referring to it and to the Sunnah of Allah's Messenger (peace be upon him). This is enough, and we need no more evidence in this regard.

The second source is the Sunnah of the Messenger of Allah (peace be upon him) and reports of his Sahabah and those of knowledge and Iman who came after them, who all believed in this source, used it as evidence and taught it to the Ummah (nation). They wrote

many books about this and clarified it in the books of Usul-ul-Fiqh (principles of Islamic jurisprudence) and Mustalah Al-Hadith (Hadith terminology). There are many pieces of evidence for this, including the order in Allah's Book to follow and obey the Prophet (peace be upon him). The people of the Prophet's (peace be upon him) era as well as the following generations are meant by this order, because he was the Messenger

of Allah to mankind; people are ordered to follow him until the Day of Judgment; and he was the one who interpreted Allah's Book and clarified it with his words, actions and acceptance. Without Sunnah, Muslims would not have known the number of Rak`ahs (units of Prayer) of each Salah (Prayer), the way to perform it and its obligations. They would not have known the details of the rulings on Sawm (Fast), Zakah (obligatory charity), Hajj, Jihad (fighting in the Cause of Allah), propagation of virtue and prevention of vice, or the details of rulings on transactions, prohibitions, Hudud (ordained punishments for violating Allah's Law), etc.

Allah (Exalted be He) says inSurah Al-`Imran,﴿ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴾He (Exalted be He) says inSurah Al-Nisa',﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾

He (Exalted be He) also says inSurah Al-Nisa',﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them. ﴾How can we obey the Prophet (peace be upon him) and refer to his Sunnah in disputable matters if his Sunnah is neither applied nor recorded? If we suppose so, Allah has thus referred His Slaves to something that does not exist and this might have been the most misleading falsehood, a grave form of Kufr (disbelief) and mistrust in Allah. Allah (Glorified and Exalted be He) says inSurah Al-Nahl,﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴾

In another Ayah, Allah (Exalted be He) says,﴿ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ﴾How can Allah (Glorified be He) entrust His Messenger (peace be upon him) with clarifying what was revealed to him if his Sunnah did not exist or was not considered to be supporting evidence? Allah (Exalted be He) says inSurah Al-Nur,﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾In the same Surah, Allah (Exalted be He) says,﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾

He says inSurah Al-A`raf,﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾

These Ayahs clearly indicate that following Allah's Messenger (peace be upon him) leads to guidance and mercy. How can this be if his Sunnah is not applied or said to be unreliable? Allah (Glorified and Exalted be He) says inSurah Al-Nur,﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾He (Exalted be He) also says inSurah Al-Hashr,﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾

There are many Ayahs to this effect, indicating the obligation of obeying the Messenger (peace be upon him) and following what he was sent with, typically as the previous evidence indicated the obligation of following Allah's Book and adhering to its orders and prohibitions. They are two inseparable sources; whoever denies one of them has denied the other, and this is Kufr, misguidance and taking the person out of

Islam according to Ijma` of scholars. Many Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) were reported from the Messenger of Allah (peace be upon him) indicating the obligation of obeying him and following what he was sent with, and the prohibition of disobeying him. This entails both his contemporaries and the following generations until the Day of Resurrection. This includes what wasauthentically reported from him in the two Sahih (authentic books of) Hadithon the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ Whoever obeys me has obeyed Allah; and whoever disobeys me has disobeyed Allah. ﴾It was also mentioned in Sahih Al-Bukhari (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ "My entire Ummah will enter Jannah (Paradise) except those who refuse." It was said, "O Messenger of Allah! Who will refuse?" He said, "Whoever obeys me will enter Jannah; and whoever disobeys me is the one who refuses." ﴾It was related by Ahmad, Abu Dawud and Al-Hakim with a Sahih Isnad (chain of narration) on the authority of Al-Miqdam ibn Ma`dy Karib that the Messenger of Allah (peace be upon him) said,﴿ I have been given the Qur'an and something like it; yet the time will come when a satiated man leaning on his couch will hear some of my Hadith and will say, "The judge between you and us is the Book of Allah; what we find in it to be Halal, we will declare as Halal; and what we find in it to be Haram, we will declare as Haram. ﴾

It was also related by Abu Dawud and Ibn Majah with a Sahih Sanad (chain of narrators) on the authority of Ibn Abu Rafi` on the authority of his father that the Prophet (peace be upon him) said,﴿ Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying, "I do not know; what we find in Allah's Book we will follow." ﴾It was also reported on the authority of Al-Hasan ibn Jabir that he heard Al-Miqdam ibn

Ma`dy Karib (may Allah be pleased with him) saying,❨ The Messenger of Allah (peace be upon him) prohibited some things on the Day of Khaybar, and then he said, "Some of you will belie me (i.e. my Hadith) while reclining on comfortable cushions. They would claim, 'The Book of Allah is a judge between you and us; what we find in it to be Halal, we will declare as Halal; and what we find in it to be Haram, we will declare as Haram.' Indeed, what the Messenger of Allah has forbidden authorizes the same power of the prohibitions forbidden by Allah." ❩(Related by Al-Hakim, Al-Tirmidhy and Ibn Majah with a Sahih Isnad). Hadith Mutawatir were reported from the Messenger of Allah (peace be upon him) that he recommended the attendants of his Khutbahs (sermons) to notify the absentees, saying to them,❨ The informed one might comprehend it (what I have said) better than the present audience. ❩This also includeswhat was recorded in the two Sahih books of Hadiththat when the Prophet (peace be upon him) delivered a Khutbah to the people in the Farewell Hajj, on the Day of `Arafah (9th of Dhul-Hijjah) and on the Day of Sacrifice (10th of Dhul-Hijjah), he said to them,❨ Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience who will convey it to them. ❩Had his Sunnah not been supporting evidence for those who hear it and

(Part No : 1, Page No: 216)

were informed of it, and had it not been eternal until the Day of Resurrection, he would not have asked them to convey it. Thus, it is known that the evidence of the Sunnah is established on those who hear it from him (peace be upon him) and those to whom it was reported by Sahih Isnad.

The Sahabah preserved the Sunnah of the Messenger of Allah (peace be upon him) by words and actions. They conveyed it to those who came after the Tabi`un (Followers, the generation after the Companions of the Prophet), who in turn conveyed it to the following generations. Thus, trustworthy scholars conveyed from generation to another and from a century to another. They also compiled it in their books, classified it into Sahih (authentic) and Da`if (weak) categories of Hadith, developed rules for the Sahih and Da`if Hadiths. Scholars have preserved the books of the Sunnah, such as the two Sahih books of Hadith just like Allah (Exalted be He) has preserved His Book from distortions and atheism in order to apply Allah's Saying (Glorified be He),❨ Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). ❩

There is no doubt that the Sunnah of the Messenger of Allah (peace be upon him) was revealed to him through Wahy, so Allah preserved it just like He preserved His Book; He appointed for it great scholars to protect it from distortion of distorters and interpretations of the ignorant, and to defend it against all that was falsely ascribed to it by ignorant people, liars and atheists. Allah (Glorified be He) made the Sunnah an interpretation of the meanings of the Qur'an in which the rulings of the Qur'an are clarified in detail, and which includes other rulings that are not mentioned in the Qur'an, such as the rulings on breastfeeding, inheritance, prohibition of combining in marriage a woman and her paternal or maternal aunt, and such other rulings mentioned in the Sahih Sunnah but not mentioned in the Qur'an.

Below is some of what was reported from the Sahabah, Tabi`un and the scholars who followed them about the obligation of honoring and applying the Sunnah. It was reported in the two Sahih books of Hadithon the authority of Abu Hurayrah (may Allah be pleased with him) that he said,❨ When the Messenger of Allah (peace be upon him) died and some of the Arabs became Murtad (apostates), Abu Bakr Al-Siddiq (may Allah be pleased with him) said, "By Allah, I will fight those who differentiate between Salah (Prayer) and Zakah (obligatory charity)."

(Part No : 1, Page No: 217)

`Umar (may Allah be pleased with him) wondered, "How can you fight them although the Prophet (peace be upon him) said, 'I have been ordered to fight the people until they testify that La ilaha illa Allah (there is no deity but Allah). If they say it, they have saved their lives and property from me, provided that they fulfill its conditions?'" Abu Bakr Al-Siddiq said, "Is Zakah not one of its conditions? By Allah, if they refuse to give me even a young she-goat they used to give to the Messenger of Allah (peace be upon him), I will fight them for that." `Umar (may Allah be pleased with him) said, "When I saw that Abu Bakr has already decided to fight, I knew that it is Al-Haqq (the Truth)." ❩Sahabah (may Allah be pleased with them) followed suit and fought the apostates until they returned to Islam and killed those who insisted on Riddah (apostasy). This is a clear evidence of the obligation of honoring and applying the Sunnah.

A grandmother came to Al-Siddiq (may Allah be pleased with him) asking him about her share in inheritance, he said to her, "There is nothing prescribed for you in Allah's Book, nor do I know anything prescribed for you in the Sunnah of the Messenger of Allah (peace be upon him), but I will ask the people." He (may Allah be pleased with him) asked the Sahabah. Some of them testified that the Prophet (peace be upon him) gave the grandmother one sixth of the inheritance, so he gave it to her.

`Umar (may Allah be pleased with him) used to ask his governors to judge among the people according to Allah's Book. If they failed to find a solution to a case in Allah's Book, they should refer to the Sunnah of the Messenger (peace be upon him). When he got stuck with the ruling on Imlas (a pregnant woman losing her child because of a felony committed against her), he asked some of the Sahabah (may Allah be pleased with them) about it. Muhammad ibn Maslamah and Al-Mughirah ibn Shu`bah (may Allah be pleased with them) testified that the Prophet (peace be upon him) gave a verdict of paying the value of a male or female slave, so he (peace be upon him) gave the same verdict.

When `Uthman (may Allah be pleased with him) was confused about the ruling on a woman spending `Iddah (woman's prescribed waiting period after widowhood) in the house of her husband or moving to her parents' house, Furay`ah bint Malik ibn Sinan, sister of Abu Sa`id (may Allah be pleased with them both), testified that the Prophet (peace be upon him) commanded her to spend `Iddah in her husband's house. Therefore, `Uthman (may Allah be pleased with him) gave that verdict. It was also judged according to the Sunnah when performing the Had (ordained punishment for violating Allah's Law) of drinking Khamr (intoxicant) on Al-Walid ibn `Uqbah.

When `Aly (may Allah be pleased with him) was told that `Uthman (may Allah be pleased with him) forbade Tamattu` Hajj (combining Hajj and `Umrah with a break in between), `Aly (may Allah be pleased with him) performed Tamattu` Hajj and said, "I shall never leave a Sunnah of the Messenger of Allah (peace be upon him) because of the opinion of any person."

When

(Part No : 1, Page No: 218)

Ibn `Abbas heard some people objecting to his Fatwa (legal opinion issued by a qualified Muslim scholar) regarding Tamattu` Hajj, taking as evidence the opinion of Abu Bakr and `Umar (may Allah be pleased with them) who preferred Ifrad Hajj (performing Hajj only), Ibn `Abbas said, "Stones from the sky are about to fall onto you. I am telling you that the Messenger of Allah (peace be upon him) said (so and so), and you say that Abu Bakr and `Umar said (so and so)!" If those who contradict the Sunnah and favor the opinions of Abu Bakr and `Umar are liable to punishment, what about those who contradict it favoring the opinion of someone less important or for personal opinions?

When some people argued with `Abdullah ibn `Umar (may Allah be pleased with them) about some matters pertaining to the Sunnah, `Abdullah said to them, "Are we asked to follow the Prophet (peace be upon him) or follow `Umar?" While `Imran ibn Husayn (may Allah be pleased with him) was telling the people about the Sunnah, a man asked him to tell them about the Qur'an. He (may Allah be pleased with him) became angry and said that the Sunnah is the interpretation of the Qur'an; without the Sunnah we would not have known that Zhuhr (Noon) Prayer is four Rak`ahs, Maghrib (Sunset) Prayer is three Rak`ahs, and Fajr (Dawn) Prayer is two Rak`ahs. We would not neither have known the details of the rulings on Zakah, in addition to other details mentioned in the Sunnah. There are many cases reported from the Sahabah (may Allah be pleased with them) about honoring the Sunnah, the obligation of applying it and warning about violating it. When `Abdullah ibn `Umar (may Allah be pleased with them) told the people the saying of the Prophet (peace be upon him),(Do not forbid the female Servants of Allah from going into the Masjids (mosques) of Allah)one of his sons said, "By Allah, we will forbid them." `Abdullah became very angry at him and said, "I am telling you 'The Messenger of Allah said' and you tell me 'By Allah, we will prevent them'?"

(When `Abdullah ibn Al-Mughaffal Al-Muzany (may Allah be pleased with him) saw one of his relatives throwing pebbles, so he forbade him to do this and said, "The Prophet (peace be upon him) forbade throwing of pebbles since it neither leads to hunting a prey, nor does it defeat an enemy, but it may break a tooth or gouges out an eye." Later, he saw him throwing pebbles, so he said, "By Allah I will never talk to you again. I told you that the Messenger of Allah (peace be upon him) forbade throwing pebbles, but you insist on doing it.")

It was related by Al-Bayhaqy on the authority of Ayyub Al-Sikhtiyany, the honorable Tabi`ythat he said, "If a person when told about a Sunnah says, 'Forget about it and tell us about the Qur'an'; indeed he is misguided."

Al-Awza`y (may Allah be merciful with him) said, "The Sunnah is considered authoritative on the Qur'an. This means that the Sunnah clarifies in detail what was mentioned briefly in the Qur'an, or mentions rulings that are not stated in the Qur'an, such as Allah's saying (Glorified be He),(And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.)

(Part No : 1, Page No: 219)

The saying of the Prophet (peace be upon him) was previously mentioned,(I have been given the Qur'an and something like it.)It was related by Al-Bayhaqy on the authority of `Amir Al-Sha`by (may Allah be merciful with him) that he said to some people, "You went astray when you ignored (the Prophetic) reports," i.e. authentic Hadith.

It was also related by Al-Bayhaqy on the authority of Al-Awza`y (may Allah be merciful with him) that he said to one of his friends, "If you hear a Hadith reported from the Messenger of Allah (peace be upon him), never give an opinion according to other than it, for the Messenger of Allah (peace be upon him) conveyed the Message of Allah (Exalted be He)."It was also related by Al-Bayhaqy on the authority of the great Imam, Sufyan ibn Sa`id Al-Thawry (may Allah be merciful with him), that he said, "All knowledge is based on (Prophetic) reports." Malik (may Allah be merciful with him) said, "The views of anyone of us can be refuted except that of the one who is buried in this grave." He meant the grave of the Messenger of Allah (peace be upon him). Abu Hanifah (may Allah be merciful with him) said, "If a Hadith is reported from the Messenger of Allah (peace be upon him), it is heartily welcomed."

Al-Shafi`y (may Allah be merciful with him) said, "If I ever narrate a Hadith from the Messenger of Allah (peace be upon him) and I do not work accordingly, I call you to witness that my mind has gone." He also said, "If I ever say anything and a Hadith of the Messenger of Allah (peace be upon him) tells otherwise, ignore my statement."

Imam Ahmad ibn Hanbal (may Allah be merciful with him) said to one of his friends, "Do not imitate me, Malik or Al-Shafi`y, and rather take from the same source we based our opinions on." He (may Allah be merciful with him) also said, "I wonder at people who have known the authenticity of Isnad from the Messenger of Allah (peace be upon him), but they prefer the Ra'y (personal opinion) of Sufyan, while Allah (Glorified be He) says,(And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)He then said, "Do you know what Fitnah (temptation) is? Fitnah is Shirk (associating others with Allah in His Divinity or worship). If someone refuses some of the sayings of the Prophet (peace be upon him), they might have some aberration deep inside their hearts, and so they become losers."

It was related by Al-Bayhaqy on the authority of Mujahid ibn Jabr, the honorable Tabi`y, that he said about Allah's saying (Glorified be He),((And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم))that referring to Allah means referring to the Qur'an, and referring to the Messenger of Allah (peace be upon him) means referring to his Sunnah.

It was also related by Al-Bayhaqy on the authority of Al-Zuhry (may Allah be merciful with him)

(Part No : 1, Page No: 220)

that he said, "Our scholars in the past used to say that adhering to the Sunnah guarantees safety." Muwaffaq Al-Din ibn Qudamah (may Allah be merciful with him) said in his book Rawdat Al-Nazhir fi Bayan Usul Al-Ahkam, "The second source of evidence is the Sunnah of the Messenger of Allah (peace be upon him). His saying (peace be upon him) is considered supporting evidence on the miracle of his truthfulness. Allah (Exalted be He) ordered the people to obey him and warned them against disobeying his orders." Al-Hafizh ibn Kathir (may Allah be merciful with him) interpreted Allah's saying (Exalted be He),(And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)that it is order, approach, Sunnah, Shari`ah (Islamic law), words and deeds of the Messenger of Allah (peace be upon him); if any action complies with them it will be approved and if not it will be rejected from whoever does them.It was authentically reported in the two Sahih books of Haditһand others that the Messenger of Allah (peace be upon him) said,(If a person does any act for which there is no sanction from our behalf, that is to be rejected.)This means that a person who violates Shari`ah, whether explicitly or implicitly, should beware( lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them )by Kufr, hypocrisy or Bid`ah (innovation in religion),(or a painful torment be inflicted on them.)in this world by being killed, imprisoned or Had inflicted upon them. It was related by Imam Ahmad that

`Abdul-Razzaq told him that Ma`mar reported on the authority of Hammam ibn Munabbih that Abu Hurayrah said that the Messenger of Allah (peace be upon him) said,❮ The similitude of you and I is that of a man who lit a fire and there began to fall into it moths and insects that normally fall into a fire. The man tried his best to prevent them from falling into the fire, but they overpowered him and rushed into the fire. He (peace be upon him) said, "This is what our situation is like. Similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire saying, 'Beware of the fire!', but you insist on falling into it.'" ❯This Hadith was narrated on the authority of `Abdul-Razzaq.

Al-Suyuty (may Allah be merciful with him) said in his thesis entitled Muftah Al-Jannah fi Al-Ihtijaj bil-Sunnah, "Please be advised, may Allah have mercy on you, that whoever denies that the Hadith of the Prophet (peace be upon him), whether words or action, with its known conditions, as a source of jurisprudence, is considered a Kafir (disbeliever), rendered outside of the bale of Islam and would be gathered with the Jews, the Christians or any other Kafirs." There are many reports from

Sahabah, Tabi`un and those who followed them about honoring the Sunnah, obligation of applying it and warning against violating it. I hope the Ayahs, Hadith and reports we have cited will be enough and convincing to truth-seekers. I ask Allah to guide all Muslims and us to what pleases Him; protect us from the reasons that incur His Wrath; and guide us all to His Straight Path. He is All-Hearer, Ever-Near.

May Allah's peace and blessings be upon Allah's Slave and Messenger, Prophet Muhammad, his family, Companions and those who follow them in righteousness!

(Part No : 1, Page No: 222)

The duty of sticking to the Sunnah and warning against Bid'ah

Praise be to Allah Who has perfected the religion for us, completed His favor upon us and approved Islam as a religion for us. Peace and blessings be upon His slave and Messenger, who invited to obey his Lord and warned against excessiveness, innovations in religion and disobedience. May peace be upon his family, his companions, and upon those who have followed his path and guidance until the Day of Judgment. To continue:

I have reviewed the article published in the weekly Urdu newspaper "Idarat", released in the city of Canfor, an industrial city in the state of Andhra Pradesh, on the first page, it launched a press campaign against the Kingdom of Saudi Arabia and its adherence to Islamic belief and fighting against innovations in religion and accusing the belief of the righteous predecessors which the government follows of not being a Sunni belief. The writer of this article aims at discriminating among Ahl-ul-Sunnah (those adhering to the Sunnah and the Muslim main body) and encouraging innovations in religion and superstitions.

Undoubtedly, this is an evil plot and a serious act that aims at insulting the religion of Islam and spreading innovations and misguidance. Moreover, this article, clearly concentrates on the subject of celebrating the birthday of the Messenger (peace be upon him) and making it an excuse to talk about the creed of the Kingdom and its leaders. Therefore, I found it obligatory to attract attention to this issue. After seeking help from Allah (Exalted be He), I say:

It is not allowed to celebrate the birthday of the Messenger (peace be upon him) or other birthdays; rather such celebrations should be prevented, because they are invented innovations in religion and the Messenger (peace be upon him) did not celebrate it and did not command others to celebrate it for him or for other prophets who passed away before him or for his daughters, wives or anyone of his relatives or companions. Moreover, it was not celebrated by the rightly-guided caliphs, other companions (may Allah be pleased with all of them), those who followed them in piety and righteousness, or by any scholars of Islamic Law during the blessed centuries. It is noted that they were the most knowledgeable people of the Sunnah and the ones who were more perfect in their love of the Messenger of Allah (peace be upon him) and in their following of his legislation than those who came after them. If it had truly been good, they would have preceded us to it.

(Part No : 1, Page No: 223)

We have been commanded to follow and prohibited to innovate, because of the perfection of the religion of Islam and the satisfaction with what Allah (Exalted be He) and His Messenger (peace be upon him) have ordained, which was received by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) from among the companions and those who had followed them in piety and righteousness with pleasure.

It is authentically reported that the Prophet (peace be upon him) said:﴾ Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected. ﴿(Agreed upon by Al-Bukhari and Muslim). In another narration reported by Muslim, he (peace be upon him) said: ﴾ Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected. ﴿He (peace be upon him) also said in another Hadith:﴾ You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error. ﴿﴾ The Prophet (peace be upon him) used to say in his speech on Friday: And then, the best of speech is embodied in the Book of Allah; the best of guidance is that given by Muhammad (peace be upon him); the most evil affairs are their innovations; and every innovation is an error. ﴿

These Hadiths warn against the introduction of innovations in religion and draw attention that it is misguidance in order to attract the attention of the Muslim Ummah (nation based on one creed) to its grievous danger and help them avoid committing and practicing them. There are many other Hadiths to this effect. Allah (Exalted be He) says:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿Allah (Glorified and Exalted be He) also says:﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿In another verse, Allah (Exalted be He) says:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴿Allah (Glorified be He) also says:﴾ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴿Allah (Glorified be He) also says:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿This Ayah (Qur'anic verse)

(Part No : 1, Page No: 224)

is a clear indication that Allah (may He be Exalted and Sublime) has perfected the religion for this Ummah

and completed His favor upon it. He had not caused His Prophet (peace be upon him) to die except after he delivered the clear message, explained to the Muslim Ummah what Allah (Exalted be He) has ordained for it of sayings and actions and pointed out that everything that people innovated after him and related to the religion of Islam are all innovations in religion and that those who have innovated them are rejected, even if the innovator has a good intention.

It is authentically reported from the companions of the Messenger of Allah (peace be upon him) and from the righteous predecessors who followed them that there is a warning against innovations in religion and making people shun them. This rejection and caution about innovations in religion have been done, because they are additions to religion and legislation that is not sanctioned by Allah (Exalted be He) and likening oneself to the enemies of Allah (Exalted be He) from among the Jews and the Christians in their additions to their religion and their innovations therein with that which Allah (Exalted be He) has not permitted. Innovation in religion is also abhorred, because its existence denotes that there is deficiency in religion and doing so accuses it of being imperfect, and this is heinous corruption and grievous evil and contradicts Allah's (Glorified and Exalted be He) saying:❨ This day, I have perfected your religion for you ❩It also contradicts the evident Hadiths of the Messenger (peace be upon him) that warn against innovations in religion and repulse people against them.

The innovation of such celebrations like celebrating the birthday gives the impression that Allah (Exalted be He) has not perfected religion for this Ummah and that the Messenger (peace be upon him) has not conveyed what should be delivered to the Muslim Ummah to work on until those late innovators came and invented legislation about that which Allah (Exalted be He) has not permitted claiming that doing so draws them closer to Allah (Exalted be He). Undoubtedly, this act of innovation in religion includes grievous danger and is an objection to Allah (Exalted be He) and to His Messenger (peace be upon him); whereas, Allah (Exalted be He) has perfected the religion for His slaves and has completed His favor upon them and the Messenger (peace be upon him) conveyed the clear message and did not leave a path that leads them to Paradise and keeps them away from Hell-Fire except that he had explained it to his Ummah asauthentically reported in the Sahihfrom 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with him and his father) who said that the Messenger of Allah (peace be upon him) said:❨ There was never a Prophet before me except that it was a duty upon him that he should guide his Ummah to what he knew was good for them and warn them against what he knew was bad for them. ❩Reported by Muslim in his Sahih. It is known that our Prophet (peace be upon him) is the best of the Prophets, the last of them, and the most perfect among them in conveying the message and advice. Therefore, if birthday celebration was a part of the religion which Allah (Exalted be He) has approved

(Part No : 1, Page No: 225)

for His slaves, then the Messenger (peace be upon him) would have explained it to the Muslim Ummah, or at least, his companions (may Allah be pleased with all of them) would have practiced it. Since none of these things happened, it becomes well-known that such celebrations have nothing to do with Islam; rather, they are from the innovations against which the Messenger (peace be upon him) warned his Ummah as has been stated in the previous Hadiths.

A group of scholars clearly stated the denouncement of birthday celebrations and warned people against them, following the above-mentioned evidence and others. According to the Islamic Law, the criterion for lawfulness and prohibition and for the solution of what the people have differed about should be referred to the Book of Allah and the Sunnah of His Messenger (peace be upon him) as Allah (Glorified and Exalted be He) says:❨ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩He (Exalted be He) also says:❨ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ❩

If we refer this issue, namely the celebration of birthdays, to the Book of Allah (Glorified and Exalted be He), we will find that He commands us to follow the Messenger (peace be upon him) in what he had brought to us, warning us against what he had prohibited and telling us that Allah (Glorified and Exalted be He) has perfected the religion for this Ummah, and this celebration is not what the Messenger (peace be upon him) brought to us; and therefore, it will not be from the religion, which Allah (Exalted be He) has perfected for us and commanded us to follow.

On the other hand, if we refer this issue to the Sunnah of the Messenger of Allah (peace be upon him), we will find that he did not celebrate it and that he did not command anyone to practice it and none of his companions (may Allah be pleased with them) ever practiced it. Therefore, it is known that this act has nothing to do with the religion; rather, it is from the invented innovations in religion and likening oneself to the People of the Book from the Jews and the Christians in their festivals. Thus, it becomes clear for anyone who has the slightest insight and a desire to reach the truth and has impartiality in seeking it, that the celebration of all birthdays has nothing to do with the religion, but it is from the invented innovations in religion, which Allah (Exalted be He) and His Messenger (peace be upon him) commanded us to set aside and beware of.

(Part No : 1, Page No: 226)

A sound-minded person should not be deceived by the large number of people who practice these innovations in all countries, because truth is not known by the large number of such people, but it is known by Islamic evidence, as Allah (Glorified and Exalted be He) says about the Jews and the Christians:❨ And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful." ❩Allah (may he be Exalted) also says:❨ And if you obey most of those on the

earth, they will mislead you far away from Allâh's Path. ﴿

Most of these celebrations, in addition to their being innovations in religion, often and in most countries, not free from other evils that occur therein, such as free mixing between men and women, spread of songs and playing musical instruments and drinking alcohol and taking other drugs, as well as other kinds of evil. More grievous things than these might happen during these celebrations; namely, major polytheism, which happens due to the excessive praise of the Messenger of Allah (peace be upon him) or the saints; supplicating and beseeching him for help accompanied by the belief that he knows the unseen and other things, which leads a person who does it to disbelief . It is authentically reported that the Prophet (peace be upon him) said:﴾ Be cautious against exceeding the proper limits in matters of religion. Those who were before you were devastated because of exceeding the proper limits in matters of religion. ﴿He (peace be upon him) also said:﴾ Do not praise me excessively as Jesus, son of Marry was praised by Christians, I am just a slave, so call me Allah's Slave and His Messenger. ﴿Reported by Al-Bukhary in his Sahih. It is more amazing and astonishing that many people get busy and exert so much effort in order to attend such innovated celebrations. They defend them, but fall behind what Allah (Exalted be He) has obligated them to do things like attending Friday and congregational prayers and they do not pay attention to that and fail to consider what they have done as heinous evil. Undoubtedly, this is due to weakness of faith, lack of insight and the abundance of things that cover the hearts, like different types of sins and misdeeds. We ask Allah to protect us and all Muslims.

What is even more astonishing than this is that some of them think that the Messenger of Allah (peace be upon him) attends the birthday celebration with them; and therefore, they stand up to greet and welcome him, and this is the worst type of falsehood and the most heinous ignorance, since

(Part No : 1, Page No: 227)

the Messenger (peace be upon him) will only come out of his grave on the Day of Resurrection. He does not contact any people and does not attend their meetings; rather, he dwells in his grave until the Day of Resurrection and his soul is in the highest position with his Lord in the Abode of honor as Allah (Exalted be He) says:﴾ After that, surely, you will die. ﴿﴾ Then (again), surely, you will be resurrected on the Day of Resurrection. ﴿

The Prophet (peace be upon him) also said:﴾ I will be the first to rise from my grave on the Day of resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah). ﴿This Ayah and the Noble Hadith as well as other similar Ayahs and Hadiths are all indications that the Prophet (peace be upon him) and all the dead will rise from their graves only on the Day of Resurrection and this is unanimously agreed upon by all Muslim scholars, without dispute. Thus, every Muslim should pay attention to such things and beware of what has been innovated by the ignorant and those like them of innovations and superstitions for which Allah (Exalted be He) has sent down no authority.

As for sending peace and blessings on Allah's Messenger (peace be upon him), it is a good deed and one of the best means of drawing closer to Allah (Exalted be He) and a righteous act, as Allah (Glorified and Exalted be He) says:﴾ Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). ﴿The Prophet (peace be upon him) also said:﴾ Anyone who sends peace upon me once, Allah sends peace upon him ten times. ﴿It is noted that sending peace and blessings upon the Messenger (peace be upon him) is allowed at all times and is more emphasized at the end of every prayer; indeed, it is an obligation according to many Muslim scholars to be said in the last Tashahhud (i.e. invocation said while sitting in the prayer) of every prayer and it is strongly recommended to be said in many other situations. For example, it is recommended to say it after the Adhan (call to prayer), while mentioning his name (peace be upon him), and on Friday and Friday night as proved by many Hadiths. This is what I wanted to attract attention to regarding this matter and it is, Allah Willing, sufficient for those whom Allah (Exalted be He) has enlightened with knowledge and illuminated their insight.

We feel very sorry when we see such innovated celebrations being practiced by firm Muslims who hold fast to their belief and love the Messenger of Allah (peace be upon him). We say to those who say that: If you really abide by the Sunnah and follow the Messenger of Allah (peace be upon him), then did the Prophet (peace be upon him) do that or did anyone from his noble companions do that

(Part No : 1, Page No: 228)

or did anyone from those who followed them in piety and righteousness do that, or is it just a blind imitation of the enemies of Islam from the Jews and the Christians and others like them?

The love of the Messenger (peace be upon him) is not manifested by celebrating his birthday, but by obeying him, believing in what he brought, avoiding what he prohibited and warned against. [This includes] that Allah (Exalted be He) should only be worshipped by what He has ordained and legislated. His love is also manifested by sending peace and blessings upon him whenever his name is mentioned, during prayers and at all times and occasions. Wahhabism is not, as stated by the writer, innovative in their denial of such invented issues in the religion; rather, the creed of Wahhabism is to abide by the Book of Allah and the Sunnah of His Messenger (peace be upon him) and to follow his guidance and the guidance of the rightly-guided caliphs, of those who have followed them in piety and righteousness and the way of the righteous predecessors, of the leaders of religion and guidance, of the people of jurisprudence and Fatwa with regard to knowing Allah (Exalted be He) and establishing the Attributes of His perfection and the Qualities of His Majesty pointed out in the Glorious Book and authentically reported in the Prophetic traditions and received by the companions of the Messenger of Allah (peace be upon him) with pleasure and submission. They

confirm such Attributes, believing in them and narrating them as they came without Tahrif (i.e. interpreting their meanings into different things), Ta'til (i.e. completely ignoring or denying them), Takyif (adjusting their meanings) or Tamthil (i.e. giving resemblance or similarity to any of the creatures) and they hold fast to what has been practiced by the followers of the companions and those who followed them from the people of knowledge, faith and piety, and the righteous predecessors of this Ummah (Muslim Nation) and its leaders. They also believe that the basis of faith and its foundation is bearing witness that no one has the right to be worshipped but Allah (Exalted be He) and testifying that Muhammad is the Messenger of Allah. This is the foundation of belief in Allah as the Only God and the best of the branches of Faith. They also know that this foundation is to be manifested by knowledge, action and by accepting the unanimous opinion of Muslim scholars which necessitates the obligation of worshipping Allah Alone without partner and worshipping nothing else, whatever it is. This belief also implies that the worship of Allah (Exalted be He) is the main objective of the creation of the Jinn and Mankind and that the Messengers had been sent and the divine revelations had been revealed to achieve this objective. It also includes perfect humility and love for Allah Alone and perfect obedience and magnification and that this is the religion of Islam that Allah (Exalted be He) does not accept but it from the earlier and the later generations. All the Prophets came with the religion of Islam and were sent to invite people to it and to submission to Allah Alone. Therefore, whoever submits himself to Allah (Exalted be He) and to other than Him or calls upon Him along with other than Him, commits polytheism. If anyone does not submit himself to Allah (Exalted be He), he will be

(Part No : 1, Page No: 229)

arrogant and will turn away from His worship. Allah (Exalted be He) says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

Moreover, Wahhabism is established on the verification of the testimony that Muhammad is the Messenger of Allah and shunning innovations in religion and superstitions as well as anything that contradicts the legislation brought by Muhammad, the Messenger of Allah (peace be upon him). This is what Shaykh Muhammad ibn 'Abdul-Wahhab (may Allah bestow His mercy upon him) believed in, accepted as his religion and invited others to. Whoever attributes something different from that to him, then he lies and invents a manifest sin and says something about which he has no knowledge. So, Allah (Exalted be He) will punish him with the punishment He threatened the like of him from those who invent sins. Moreover, he (may Allah bestow His mercy upon him) produced useful reports, unique researches and great compilations with regard to sincerity, monotheism, bearing witness that none has the right to be worshipped but Allah and what has been proved by the Qur'an, the Sunnah and the consensus of opinion including the negation of the right of worship and godhood for other than Allah and confirming them to Allah (Exalted be He) in a perfect way that contradicts minor and major polytheism. Whoever is acquainted with his writings and what was transmitted from him or known and become widespread from his Da'wah (call to Islam) and affairs, and what has been practiced by his notable companions and students, will find that the Shaykh followed the practice of the righteous predecessors and the leaders of religion and guidance of sincere worship to Allah, the One and Only, and avoided innovations in religion and superstitions. Saudi Arabia is based on this principle and its scholars, praise be to Allah, follow that way. The government of Saudi Arabia is persistent against innovations in religion and superstitions that have been inserted into the religion of Islam that exceed the proper limits prohibited by the Messenger (peace be upon him). It is noted that scholars and Muslims in Saudi Arabia as well as their rulers have a great deal of respect for every Muslim and harbor all kinds of loyalty, love and appreciation regardless of their nationality. They only deny what the followers of deviated beliefs do including innovations in religion and superstitions and innovated celebrations. They deny the initiation of such festivals and celebrating them as long as Allah (Exalted be He) and His Messenger (peace be upon him) did not allow them and prohibited such celebrations. This is because they are invented issues in religion and every invented issue in religion is an innovation and Muslims are commanded not to follow them and are prohibited to innovate, because of the perfection of the religion of Islam and because of what Allah (Exalted be He)

(Part No : 1, Page No: 230)

and His Messenger (peace be upon him) have ordained, as received by Ahl-ul-Sunnah wal-Jama`ah including the companions, their followers in piety and righteousness, and those who followed their way with pleasure and acceptance.

The prohibition of celebrating the birthday of the Messenger (peace be upon him) and the excessiveness or polytheism and other similar issues is not un-Islamic act or an offence against the Messenger (peace be upon him); rather, it is obedience to him and following his orders, as he said:﴿ Beware of exceeding the proper limits in matters of religion. Those who were before you were destroyed because of exceeding the proper limits in matters of religion. ﴾He (peace be upon him) also said:﴿ Do not praise me excessively as Jesus, son of Mary, was praised by Christians. I am just a slave, so call me Allah's Slave and His Messenger. ﴾

This is what I wanted to pay attention thereto of the above-mentioned article. He is Allah Whom we ask to guide us and all Muslims to understand His religion and make us firm in it. May He help all of us adhere to the Sunnah and beware of the innovation in religion! Indeed, He is Generous and Gracious. May Allah's Peace and Blessings be upon our Prophet Muhammad, upon his family and Companions!

General Chairman

of the Departments of Scholarly Research, Ifta, Da'wa and Guidance

'Abdul 'Aziz ibn 'Abdullah ibn Baz

(Part No : 1, Page No: 231)

The obligation of abiding by Allah's Book and the Prophet's Sunnah

and warning against whatever contradicts them

Praise be to Allah, the Lord of the worlds. The best outcome is for the righteous. Peace and blessings be upon His slave and Messenger, the trustee over His revelation and His Chosen One from among His creation, our Prophet, Imam and master Muhammad, son of 'Abdullah, and upon his family, his companions and those follow his way and adopt his guidance until the Day of Judgment. To continue:

Indeed, Allah (Glorified and Exalted be He) sent His Prophet (may Allah's Peace and Blessings be upon him) with guidance and the religion of truth, as He (Exalted be He) says inSurah Al-Tawbah and Surah Al-Saff:❨ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). ❩Allah (Exalted be He) also says inSurah Al-Fath:❨ He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. ❩Scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an) (may Allah bestow His mercy upon them) said: Guidance is that with which Allah (Exalted be He) sent His Prophet (peace be upon him) including useful knowledge and truthful information. The religion of truth is that with which Allah sent him (peace be upon him) including righteous and good deeds and just rulings.

Allah (Exalted be He) has pointed out that with which He sent His Prophet (peace be upon him) of guidance and the religion of truth and acting according to that is the straight path. Whoever follows this straight path and is steadfast on it, will attain Paradise and honor and whoever deviates from it and follows his whims, will incur loss and evil destiny. Allah (Exalted be He) commands all His slaves to follow the straight path and prohibits them to follow other paths, which lead them to the path of Hell-Fire. Therefore, He (may He be Exalted and Sublime) says inSurah Al-An'am:❨ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ❩His saying: "And verily, this" refers to what He previously commanded His Prophet (peace be upon him) to recite to people and explain to them in order to understand and remember. This is clear in His (Exalted be He) saying:

(Part No : 1, Page No: 232)

❨ Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand. ❩ ❨ "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember. ❩

Then, He (may He be Exalted and Sublime) says:❨ And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it ❩In these Ayahs (Qur'anic verses) Allah (Exalted be He) has explained that following these orders and staying away from the prohibitions is the straight path, which He commands to be followed. It is noted that Allah (Exalted be He) started these Ayahs by warning against polytheism and explaining that it is prohibited for the Muslim Ummah (Nation) because it is the most heinous sin and the gravest crime. That is also because its opposite is Tawhid (belief in the Oneness of Allah/ monotheism), which is the greatest obligation, the most important duty, the foundation of religion and the basis of the straight path. It is that with which Allah (Exalted be He) sent all the Messengers, and because of which He revealed all the Books, and it is that for which the prominent beings (Jinn and Mankind) were created. He (Exalted be He) says:❨ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❩Allah (Exalted be He) also says:❨ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❩In another Ayah, Allah (Exalted be He) says:❨ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ❩Allah reiterates this commandment in many Ayahs of His Book and in the sayings of His Messenger Muhammad (peace be upon him). Allah (Exalted be He) says:❨ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ❩

He (may He be Exalted and Sublime) also says:❨ And your Lord has decreed that you worship none but Him. ❩In another Ayah, He (Exalted be He) says:❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❩Allah (Exalted be He) has also guided His slaves inSurah Al-Fatihahto admit that because He (Exalted be He)

(Part No : 1, Page No: 233)

says:﴾ All the praises and thanks be to Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿﴾ The Most Gracious, the Most Merciful. ﴿﴾ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ﴿﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿There are many Ayahs in this regard.

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from Ibn 'Abbas (may Allah be pleased with him and his father)﴾ That the Prophet (peace be upon him) said to Mu'adh: Do you know what is the right of Allah upon His slaves? And what is the right of the slaves upon Allah (may He be Exalted)? Then Mu`adh said: I said: Allah (may He be Exalted) and His Messenger (peace be upon him) know best. Then he (peace be upon him) said: The right of Allah upon His slaves is that they should worship Him and should not associate any partner with Him... ﴿He (peace be upon him) also said:﴾ Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire). ﴿Reported by Al-Bukhari in his Sahih.There are many other Hadiths reported in this regard and this is the meaning of the testimony that none has the right to be worshipped but Allah. It means that no one is to be worshipped in truth except Allah (Exalted be He). Thus, it negates all types of worshipping other than Allah (Exalted be He) and confirms that all forms of worship in truth must be devoted to Allah Alone, as He (may He be Exalted and Sublime) says:﴾ That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil (falsehood, Satan and all other false deities) ﴿

He (Exalted be He) mentions the right of parents and that is to be kind to them and should not be unkind to them. He also prohibited killing children for fear of poverty and He (May He be Exalted) informed us that He is the One Who provides for parents and children.

It was the habit of some people during the pre-Islamic period to kill their children for fear of poverty, and thus, Allah (Exalted be He) prohibited His slaves from doing that because of the injustice, transgression and evil thought about Allah (Exalted be He). Then, He (Exalted be He) prohibited approaching indecency, what is apparent and what is hidden; namely, all types of sins. Out of these sins, He (Exalted be He) puts special emphasis on the crime of killing someone without right due to the grievousness of this crime and the evil consequences that result from it that exceeds all other sin, except polytheism. Afterwards, He prohibited approaching the property of an orphan except in the way that is best; that is when the orphan reaches maturity, comes of age and starts understanding life. Moreover, Allah (Exalted be He) commanded giving full measure with fairness and justice because being dishonest with measure and weighing is injustice and transgression and it amounts to devouring property unjustly. Then, He (Exalted be He) commands fairness in speech after He commanded justice in action. He (may He be Exalted and Sublime) says:﴾ And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned ﴿The meaning is

(Part No : 1, Page No: 234)

that justice should be practiced in all words and actions with relatives and strangers, with the one whom the person loves and the one whom he hates, out of obedience to Allah (Exalted be He) and implementing His Law. The opposite of justice is injustice in words and actions. Then, He (Exalted be He) commands His slaves to fulfill His covenant which He has taken from them as mentioned in His manifest Book and from His trustworthy Messenger (may Allah's best Peace and Blessings be upon him). This covenant includes all that Allah (Exalted be He) has legislated for His slaves of obligations, rulings, sayings and actions and all that He (Exalted be He) has prohibited for them as stated by the leading commentators on the Qur'an. Thereafter, He (may He be Exalted and Glorified) says:﴾ And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ﴿It becomes clear that His (may He be Exalted and Sublime) path is acting in accordance with His orders, keeping away from His prohibitions and believing externally and internally in all that His Messenger (peace be upon him) brought of useful knowledge, true information, legislation and rulings, as opposed to the hypocrites.

In Surah Al-Fatihah, He (Exalted be He) has guided His slaves to ask Him to guide them to this path because of their great need for that. He (Exalted be He) explained that this path is the one of those upon whom Allah (Exalted be He) bestowed His favors; those mentioned in His (Exalted be He) saying:﴾ And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! ﴿

The Hadiths traced back to the Messenger of Allah (peace be upon him), the sayings of the companions (may Allah be pleased with all of them) and of those who followed them in piety and righteousness proved that the path which is prohibited to be followed is that of innovations in religion, doubtful matters, prohibited desires, doctrines and trends which deviate from the truth and all other false beliefs. For example,it is reported by Imam Ahmad and An-Nasa'y with a good and sound chain of transmissionfrom 'Abdullah ibn Mas'ud (may Allah be pleased with him) that he said:﴾ The Messenger of Allah (peace be upon him) drew a line with his hand and then said: This is the path of Allah; it is straight and then he drew other lines on its right and left side and then said: All these paths have a Satan on it inviting people to it. Then, he (peace be upon him) recited:﴾ And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ﴿ ﴿

(Part No : 1, Page No: 235)

People should be aware that He (Exalted be He) mentioned at the end of the first Ayah of the three Ayahs mentioned above:﴾ This He has commanded you that you may understand. ﴿At the end of the second Ayah, He (Exalted be He) says:﴾ This He commands you, that you may remember. ﴿And, at the end of the third Ayah, He (Exalted be He) says:﴾ This He has ordained for you that you may become Al-Muttaqûn (the pious) ﴿Some scholars of Tafsir said that the

wisdom behind that, and Allah knows best, is that whoever contemplates the Book of Allah (Exalted be He) and frequently reads it, will have a sound understanding of the commands and prohibitions and the remembrance of the great interest and the best outcomes found in this life and the Hereafter. By doing this, one will achieve piety, which is to abide by the commands and avoid the prohibitions out of fearing the wrath of Allah (Exalted be He) and His punishment, and hoping for His forgiveness and mercy, and attaining His honor. This is a great concept of piety and it is one of the secrets of the Book of Allah, which falsehood cannot approach from before it or from behind it, as it is a revelation from the All-Wise and Praiseworthy from Whom nothing will be hidden and nothing escapes His knowledge. He Knows everything about His slaves' affairs and interests. None is worthy of worship but Him and there is no Lord other than Him. He (Exalted be He) stated that what He revealed to His Prophet (peace be upon him) is the spirit by the means of which the good life will be achieved and the illumination through which insight and guidance will be obtained. He (Exalted be He) also informed us that His Messenger (peace be upon him) guided to the straight path, which He (Exalted be He) explained in the three verses mentioned above and that is also emphasized in His (Exalted be He) saying in Surah Al-Shura﴾ And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism). ﴿﴾ The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision). ﴿

Here, He (Exalted be He) explains that the revelation which He sent down to His Prophet (peace be upon him) of the Book and the Sunnah

(Part No : 1, Page No: 236)

is the spirit by means of which a good, happy and praiseworthy life will be achieved, and the illumination through which guidance and insight will be obtained, as He (may He be Exalted and Sublime) says inSurah Al-An'am:﴾ Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? ﴿

In this Ayah, He (Exalted be He) stated that the disbeliever is a dead person sinking in darkness, from which he will never come out unless Allah (Exalted be He) enlivens him with Islam and useful knowledge. He (may He be Exalted and Sublime) also says inSurah Al-Anfal:﴾ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life ﴿Thus, He (may He be Exalted and Sublime) stated that responding to Allah (Exalted be He) and the Messenger (peace be upon him) is the life and that whoever does not respond to Allah (Exalted be He) and to the Messenger (peace be upon him) is counted among the dead.

He (Glorified and Exalted be He) also says inSurah Al-Nahl:﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿In this noble Ayah, He (may He Be Exalted) points out that whoever acts righteously, whether a male or female, and believes in Allah (Exalted be He) and in His Messenger (peace be upon him), then Allah (Exalted be He) will provide him with a good life. It is the life in which there is comfort of the heart and conscience along with present and future happiness because of the upright conformity with the legislation of the Lord (may He be Exalted and Glorified) and his continuous adherence on that until he meets Him (Exalted be He). Then, He (Exalted be He) stated that He will reward them in the Hereafter with the best reward for what they used to do. It is noted that Allah (Exalted be He) combines the good life of this world and perfect happiness in the Hereafter. This is the Bounty of Allah (Exalted be He) and He gives it to whom He wills and Allah is the Possessor of great Bounty. It is a known fact that this great goodness will only be achieved, if the person holds fast to the Book of Allah (Exalted be He) and to the Sunnah of His Messenger (peace be upon him) in words, actions and belief, and continues on that until he meets his Lord (Exalted be He), as He says inSurah `Al-Imran:﴾ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴿﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿In these two Ayahs, Allah (Exalted be He) commands

(Part No : 1, Page No: 237)

the people of faith to fear Allah (Exalted be He) in all their affairs until they die on this principle. He also commands them to hold fast to His rope; namely, the religion with which He sent His Prophet (peace be upon him) i.e. Islam, which is to hold fast to the Qur'an and the Sunnah, and prohibits dispute because of the loss of truth, the evil consequences and the disagreement of hearts that follow dispute.

He (may He be Exalted and Sublime) also says inSurah Al-Hijraddressing His Prophet (peace be upon him):﴾ Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers - See V.2:105). ﴿until He (Exalted be He) says:﴾ So glorify the praises of your Lord and be of those who prostrate themselves (to Him). ﴿﴾ And worship your Lord until there comes unto you the certainty (i.e. death). ﴿

It is clear that He (Exalted be He) commanded him (peace be upon him) to convey His message, proclaim it openly and turn away from those who oppose him. Then, He commanded him to glorify His praise, to be with those who prostrate themselves to Him (may He be Exalted and Sublime) and to worship his Lord until Al-Yaqin (death) comes to him. It is thus evident that it is the duty of all slaves to be upright on the legislation of Allah (Exalted be He), to hold fast to His Book and the Sunnah of His Prophet (peace be upon him), to abide by that way continuously, and not to pay attention to anyone who opposes it, until death

comes.

In many Ayahs from His Glorious Book and in many authentic Hadiths reported from the Messenger of Allah (peace be upon him), Allah (Exalted be He) commanded that His Noble Book should be followed and that people should abide by it, follow the Sunnah, magnify it and beware of all that disagrees with it. For example, Allah (Exalted be He) says inSurah Al-A'raf:﴾ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ﴿He (Exalted be He) also says inSurah Al-An'am:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿He (Exalted be He) also says inSurah Al-Isra':﴾ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise). ﴿He (Exalted be He) also saysin Surah Sad:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿

There are many other Ayahs in this regard. Providing for the detailed rulings of inheritance, Allah (Exalted be He) also says inSurah Al-Nisa':﴾ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴿﴾ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴿In the same Surah, He also says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

In this great Ayah, He (Exalted be He) commands to obey Him, His Messenger (peace be upon him) and those in authority. When there is disagreement, He commands reference to Him (Exalted be He) and to His Messenger (peace be upon him). It is noted that people of knowledge explained that referring an issue to Him (Exalted be He) means to refer it to His Noble Book and referring it to the Messenger (peace be upon him) means to refer it to him during his lifetime and to his Sunnah (peace be upon him) after his death. He (Exalted be He) said that this reference is better for people in their lifetime and in the Hereafter and this is best in result. After mentioning this, we know that it is an obligation upon all Muslims to hold fast to the Book of Allah and the Sunnah of His Messenger (peace be upon him) in all their affairs and to refer that in which they have differed to these two sources and to know that this is the best way and the best result in this life and in the Hereafter. Obeying the ruler is an obligation in that which is good as authentically reported from the Sunnah of the Messenger of Allah (peace be upon him). This was mentioned in the previous Ayah and is one of the instances in which the general declaration of the Book has been qualified by the authentic Sunnah of the Messenger (peace be upon him), because he is the one who conveys the message from Him and the one who guides people to His legislation by His (Exalted be He) command, as Allah (Glorified and Exalted be He) saysin Surah Al-Nahl:﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴿In the same Surah, He (Exalted be He) says:﴾ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ﴿Moreover, He (Exalted be He) says inSurah

Al-Nisa':﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them. ﴿

He (may He be Exalted and Sublime) has also explained inSurah Al-A'rafthat His helpers and followers are the successful ones, and He (Exalted be He) has pointed out that guidance is joined with following him (peace be upon him), and therefore, He (Exalted be He) says﴾ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿

He (Exalted be He) also says inSurah Al-Anfal:﴾ O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing. ﴿until He (Exalted be He) says:﴾ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life ﴿It has been previously mentioned that this great Ayah proves that life is in responding to Allah (Exalted be He) and to the Messenger (peace be upon him) and that whoever does not respond to Allah (Exalted be He) and to His Messenger (peace be upon him) is one of the dead. This is so even if he is alive among the people, since his life will be like that of animals. He (may He be Exalted and Sublime) also says inSurah Al-Nur:﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿

In this noble Ayah, He (Glorified be He) has explained that guidance is in obeying the Messenger and following what had been brought by him. Undoubtedly, the obedience of the Messenger (peace and

blessings of Allah be upon him) is an obedience to Allah (Glorified be He) and following His Glorious Book, as He (Exalted be He) says:﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴾He (Exalted be He) also says atthe end of Surah Al-Nur﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾This is a stern warning against one who turns away from his command (peace be upon him) and follows his own desires and whims.

(Part No : 1, Page No: 240)

He (Exalted be He) also says inSurah Al-Fath:﴿ No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment. ﴾He (Exalted be He) says inSurah Al-Hashr:﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴾

There are many verses related to obeying Allah (Exalted be He) and His Messenger (peace be upon him) and following the Book of Allah (Exalted be He) and abiding by its guidance. We have already, praise be to Allah, mentioned many of these verses that suffice in this regard and satisfy for the one who is guided to accept the truth.

There are many Hadiths in this regard and we will mention as many as we can. For example,it is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴿ Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me. ﴾

Obedience to the ruler is to obey him in goodness as has been authentically established in sound and authentic Hadiths of the Messenger of Allah (peace be upon him). It is a known fact that the indefinite declaration of Sunnah is qualified by definite Sunnah in the same way indefinite of the Noble Book is also qualified by the definite as previously mentioned while stating His (Exalted be He) saying:﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. ﴾It is reported in the Sahih of Al-Bukhari from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he said:﴿ My entire Ummah will enter Paradise except who refuses, then it was said: O' Messenger of Allah , who will refuse? He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses" ﴾.

It is also reported by Imam Ahmad, Abu Dawud and Al-Hakim with a good and sound chain of transmissionfrom Al-Miqdam ibn Ma'dy Karib from the the Messenger of Allah (peace be upon him) that he said:﴿ Beware! I have been given the Qur'an and something like it, yet the time is coming when a man laying on his couch will say: Adhere to the Qur'an; what you find in it to be permissible take it as permissible, and what you find in it to be prohibited take it as prohibited. ﴾.

On the other hand, it is reported by Abu Dawud and Ibn Majah with a good and sound chain of transmissionfrom Ibn Abu Rafi' from

(Part No : 1, Page No: 241)

his father, from the Prophet (peace be upon him) that he said:﴿ Let me not find one of you reclining on his couch and when he hears something of which I have commanded or forbidden, he says: I do not know; what we found in Allah's Book we have followed. ﴾Furthermore, it is reported from Al-Hasan ibn Jabir who said: I heard Al-Miqdam ibn Ma'dy Karib (may Allah be pleased with him) saying:﴿ On the Day of Khaybar, Allah's Messenger (peace be upon him) forbade some things and said, "One of you as he is laying around is about to make me a liar when he hears something regarding me which I have commanded or forbidden and saying: "Adhere to Allah's Book; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. What the Prophet (peace be upon him) prohibited is like what Allah (may He be Exalted) prohibited. ﴾Reported by Al-Hakim, At-Tirmidhy and Ibn Majah with a good and sound chain of transmission.

Many Hadiths have been authentically reported from the Messenger of Allah (peace be upon him) establishing that he used to advise his companions in his sermons that the attendants among them should convey the message to those who are absent and he used to say to them:﴿ The informed one might comprehend it (what I have said) better than the present audience ﴾It is alsoreported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that﴿ When the Prophet (peace be upon him) addressed people in the Farewell Hajj on the Day of `Arafah (9th of Dhul-Hijjah) and on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), he (peace be upon him) told them: It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than the present audience. ﴾If his Sunnah was not a proof against those who hear it and those to whom it is conveyed, and if it were not to remain valid until the Day of Resurrection, then he (peace be upon him) would not have commanded them to convey it. Therefore, it is known that the authority of Sunnah was made against those who heard it directly from him (peace be upon him) and against those to whom it is conveyed through sound and authentic chains of transmission.

I ask Allah (may He be Exalted and Sublime) by His Beautiful Names and His Most High Attributes to guide us and all Muslims to hold fast to His Book and to the Sunnah of His Messenger (peace be upon him), to act according to both of them, to judge according to their laws and to refer the matters of difference among Muslims to both of them. I also ask Allah to guide the Muslim rulers and their leaders to follow His Book and the Sunnah of His Prophet (peace be upon him), to judge by both of them in all affairs, to unite their opinions on the truth and support them against their enemies. I ask Him (may He be Exalted and Sublime)

to make His religion victorious, to make His word the highest, to disgrace His enemies, to guide those who strive hard in His Cause to have His pleasure, to unite them on following the truth, to bring love and harmony among their hearts and to support them against their enemies and the enemies of Islam. Indeed, He is the Grantor of this and the One Able to achieve it.

(Part No : 1, Page No: 242)

May Allah's Peace and Blessings be upon our Prophet Muhammad, upon his family, his companions and upon those who follow them in piety and righteousness!

'Abdul 'Aziz ibn 'Abdullah ibn Baz

Chairman of the Constituent Assembly of the Muslim World League in Makkah Al-Mukarramah, the Chairman of the International Supreme Council of the Masjids and the Chairman of the Departments of Scholarly Research, Ifta, Da'wa and Guidance in the Kingdom of Saudi Arabia.

Factors Of social reform

Praise be to Allah, the Lord of the worlds and the best result is for the righteous. Perfect and complete peace and blessings be upon Allah's Servant and Messenger, our Prophet Muhammad ibn `Abdullah, his family, Companions and those who followed his path and guidance until the Day of Judgment. To proceed:

Indeed, I thank Allah (may he be Glorified and Exalted) for what He has bestowed upon us of having this meeting with my brothers and my children in this university. I ask Him (may he be Glorified and Exalted) to make it a blessed meeting, reform all our hearts and actions, make us guiding and guided, good and leading to goodness, and protect all of us from the evils within ourselves and from our sinful acts. Then I thank those who are in charge of this university for inviting me to this meeting, and I ask Allah to guide all of them to that in which there is His pleasure, to that in which there is goodness for the students of this university, its employees and those in charge of it and to that in which there is goodness for all Muslims and to increase them in guidance and success. I also ask Him to protect all of us and all Muslims from all that which causes His angers and contradicts His Shari`ah (Islamic law), indeed, He is the Most Bounteous and the Most Generous.

Dear brothers and honored children, I hope that my speech will be brief and to the point and then I will answer the questions of my children according to my capacity. The title of the speech "The Factors Of Social Reform". The society is in an urgent need for reform, the Muslim society and the Non-Muslim society. It is noted that the Muslim society, in particular, is in crying need to be on the straight path, to adopt the factors, the causes and the means through which its reform is achieved and to follow the same track which the best of this Ummah (nation based on creed), the beloved and close elect to the Most Merciful and His chosen one from His slaves, our master Muhammad ibn `Abdullah (peace be upon him).

It is a well-known fact that the factors through which the Muslim community and the Non-Muslim community achieve reform are the factors established by the leader of the messengers and the last of the prophets upon whom are the best prayers and peace from his Lord, and were implemented by his noble Companions led by the rightly-guided Caliphs: Abu Bakr As-Siddiq, 'Umar Al-Faruq, 'Uthman, the possessor of two illuminations (i.e. he married the Prophet's two daughters; Ruqayyah and Umm Kulthum) and 'Aly, the one whom Allah is pleased with and the father of Al-Hasan and the other Companions (may Allah be pleased with all of them). May Allah make us from their followers in piety and righteousness!

It is also a well-known fact that these factors had been established by our Prophet Muhammad (peace be upon him) in Makkah first, then in Madinah. It is to be borne in mind that the affairs of the last of this Ummah will not be reformed except by that with which the affairs of the first have been corrected, as stated by the people of knowledge such as the famous Imam Malik ibn Anas, the Imam of the abode of migration during his time, the well-known jurist and one of the four Imams. He said the following statement which was received by the people of knowledge during his age and agreed upon by all of them: "The affairs of the last of this Ummah will not be reformed except by that with which the affairs of the first have been corrected."

It means that what had corrected the affairs of the first people of this Ummah, which is following the Book of Allah and the Sunnah of His noble Messenger (peace be upon him), is that with which the affairs of the last people of this Ummah will be corrected until the Day of Resurrection.

Whoever seeks the reform of the Muslim community or the reform of other communities in this life through means, causes and factors different from those by which the first of this Ummah has been corrected commits a mistake and says other than the truth. Thus, there is no other way of reform, but the only way to reform people and to keep them on the right path is that path which our Prophet (peace be upon him) followed and adopted by his noble Companions and their followers in piety and righteousness until now. It is the path of being interested in the Glorious Qur'an and the carefulness about the Sunnah of the Messenger of Allah (peace be upon him) and inviting people to them, having sound understanding of them, spreading them both among people with knowledge and insight and explaining what these two main sources include of rulings related to the basic and authentic `Aqidah (creed).

This includes also the opinions which the Muslim community is obligated to follow and adopt and the prohibitions which the Muslim community should be cautious of. Moreover, they should explain the limits set by Allah

and His Messenger so that one will abide by them as Allah (Glorified and Exalted be He) says:﴿ These are the limits (set) by Allâh, so approach them not. ﴾Such are the prohibitions prohibited to be approached through committing sins and it is also prohibited to transgress these limits which He set for His slaves and they are represented in what Allah has ordained upon them and obligated them to perform of acts of worship and rulings.

The first thing the Messenger (peace be upon him) did and the first basis he laid down was calling people to Tawhid (belief in the Oneness of Allah/ monotheism) and dedicating worship to Allah alone.

That was the first act and the first foundation he explained, invited people to and followed; it was calling people to Tawhid and guiding to the details of this belief.

The statement implying this meaning is saying: None has the right to be worshipped but Allah. This is the strong foundation and along with it is bearing witness that Muhammad is the Messenger of Allah.

These two main principles and two important foundations are the basis of Islam, and they are the main factors of the reform of this Ummah. Whoever adopts them and becomes steadfast on them in action, knowledge, calling others to them while having patience in implementing them, then his affairs will be upright and Allah will reform the Ummah at his hand in accordance with his striving, his ability and means, and whoever neglects both of them or either of them, then he will be lost and destroyed.

It is noted that when Allah sent His Prophet (peace be upon him), He sent down the Qur'an, the first revelation of which was: Surah Iqra', then Surah Al-Muddaththir. Then He (peace be upon him) started warning people and inviting them to Tawhid and warning them against the wrath of Allah (may he be Glorified and Exalted). He (peace be upon him) said:(O people, say that there is no deity but Allah to succeed.)However, the polytheists became arrogant and denied that call, because they did not get used to such a thing, and it was not such an act that they found their predecessors following, and therefore, they denied it and said as stated by the Qur'an:("Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!")They also said:(Are we going to abandon our âlihah (gods) for the sake of a mad poet?)Their denial is also mentioned previously in Allah's saying:(Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it).)(And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?")Allah answered them by His saying:(Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism).)

(Part No : 1, Page No: 246)

Due to the negligence of many scholars, students and notable Muslims who understood the concept of Tawhid and because of the negligence in this basic foundation, polytheism has spread in many countries and graves and their dwellers have been worshipped besides Allah and a big portion of the worship of Allah has been dedicated them. Thus, one finds a person calling upon the dweller of the grave, another making vow for him, a third person asking him for support as done by Quraysh and others during the pre-Islamic period with Al-'Uzza idol, and as done by others with Al-Lat and Manat idols and other idols and as practiced by the polytheists at all times with their idols and pagans of glorification, calling upon them, seeking help from them, seeking blessings from them and asking them for support.

All such acts are from the evil suggestions of Satan and from his evil plots, because he is very interested in keeping people away from their belief and religion and taking them far away from them by any possible means.

Therefore, it is an obligation upon the seekers of knowledge -who are the hope for this Ummah, after Allah (Glorified and Exalted be He), to lead people in the future and they are the future generation for any university they graduated from - to lead the ship with wisdom sincerity and truthfulness, to pay more attention to the foundation and to know the main pivot upon which the entire religion is established, and which everything else follows. It is to pay attention Tawhid, to have sincerity to Him and to take care of the belief in Muhammad (peace be upon him) that he is the true Messenger of Allah and that it is an obligation to follow him and to track his path. Moreover, it is incumbent to believe that his Companions are the best of the Ummah and the best amongst them, and therefore, it is incumbent upon one to have good thoughts about them and to believe in their justice and that they are the best of the Ummah after the Messenger of Allah (peace be upon him) and that they were the ones who memorized the Sunnah and the Qur'an, and thus, it is an obligation to follow their way of life and to be pleased with all of them and to believe that they are the best of people. The Companions are the best people after the prophets (peace be upon all of them) asit is authentically reported in the two Sahihsfrom Ibn Mas`ud (may Allah be pleased with him) from the Prophet (peace be upon him) that he said:(The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.)Besides, there are other Hadiths proving that.

Thus, the Companions of the Prophet (peace be upon him) are the best people after the Prophets and they are the best of all people. However, they are levels in their virtues: the Rightly-Guided Caliphs are the best of them, followed by the rest of the ten who were given the glad tidings of getting into Paradise, then the rest of them according to their ranks, actions and virtues.

(Part No : 1, Page No: 247)

Therefore, it is our duty to pay more attention to this foundation, invite people to Tawhid and sincerity in worship, and not to exaggerate in our relationship with the dwellers of the graves, with the prophets and with the saints to the extent of worshipping them besides Allah and dedicating all types of worship including supplication, fear or hope or any other kind of worship to them.

Moreover, it is incumbent upon the seeker of knowledge and upon the leader to magnify the command of Allah and His prohibition, to affirm the fear of Allah in his heart and not to fear anything else. It is an

obligation upon such a person to exalt Allah's command and His prohibition and not to pay attention to what those who spread rumors claim against truth and its adherents, out of their trust in Allah and their belief in what His Messenger Muhammad and all other messengers (peace be upon all of them) promised as stated in what Allah (Glorified and Exalted be He) says:﴿ And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers). ﴾﴿ "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat." ﴾

Thus, the seeker of knowledge, the scholar, the religious guide and the insightful leader do not pay attention to the rumors of the grave worshippers, the rumors of the superstitious ones nor to the rumors of the enemies of those who antagonize Islam from any kind, but will be strong in the battlefield, be patient, connect his heart with Allah, fear Him (Glorified and Exalted be He) and seeks victory from Him (Glorified and Exalted be He), since He is the Provider of victory and He (Glorified and Exalted be He) is the Protector. Moreover, He promised to give victory to the one who supports His way and religion, and thus, He says:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾He (Glorified and Exalted be He) also says:﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾However, this victory is conditioned by abiding by Allah's religion, belief in Him, belief in His Messenger (peace be upon him) and remaining straight on the religion of Allah.

This is the cause and the condition of obtaining Allah's victory, as Allah (Glorified and Exalted be He) says:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴾

(Part No : 1, Page No: 248)

In another verse He (Glorified and Exalted be He) says:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾

This is His (Glorified and Exalted be He) promise for those who remain straight on faith, guidance and righteous acts that He will grant them succession to the present rulers in the land, will grant them the authority to practice their religion, will give them safe security and will protect them from the evil of the enemies and from their plots and will support them against those enemies.

Implementation of the testimony that Muhammad is the Messenger of Allah requires magnifying his Sunnah, inviting people to it, achieving its purposes, warning against what opposes it and explaining what might be ambiguous of the Qur'anic verses through it, since the Qur'an is interpreted and explained by the Sunnah. The Sunnah explains the Qur'an, manifests it, refers people to it and expresses it as He (Glorified and Exalted be He) says:﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴾

This great foundation should be the starting point for the sincere callers to Islam and the reformers on earth who want to reform the society and lead it to the shore of safety and to the ship of salvation, so that this reform will be founded on the greatest factor; namely, sincerity to Allah in worship and belief in His Messenger (peace be upon him) and the magnification of His command and prohibition by following His legislation and being cautious of what opposes them.

Thereafter, other factors following this foundation should be considered, and thus, one should invite to the performance of Allah's obligations such as Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), Hajj, and other obligations, and prohibit people from violating the prohibitions ordained by Allah such as Shirk (associating others with Allah in His Divinity or worship) and other sins and evils. Moreover, one should endeavor to bring reconciliation among people by the propagation of virtue and prevention of vice, inviting people to Allah, reconciling any two fighting parties in addition to other good acts.

(Part No : 1, Page No: 249)

Therefore, one exerts every possible effort to establish the religion of Allah on His land, to set aside Allah's prohibitions, to stop at the limits set by Allah and to be cautious of committing Bid`ah (innovation in religion). This should be the way of the reformer that he should consider the factors, one by one, along with paying attention to the strong foundation; namely, the implementation of bearing witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah with knowledge and action, and therefore, he teaches it to people and acts according to it himself. Accordingly, one should stick clearly to Tawhid, directs his worship to Him and follows His legislation as practiced by the Messenger of Allah Muhammad (peace be upon him). Thus, one receives the Sunnah and magnifies it as it was magnified by the Companions and follows its way and acts according to it along with the Book of Allah as the Companions did, because the knowledge of the Companions had been taken from the Book of Allah and from the Sunnah of His Messenger (peace be upon him). They did not have other books, because such books were compiled after them.

As for the Companions and their followers, their biography and actions relied on the Great Book of Allah. They used to reflect on it and read it with good intentions, the intention of gaining knowledge, benefiting

from it and acting according to it teachings. They also used to learn from the Sunnah, study and memorize it and take knowledge and actions from it.

That was the way of the Companions of the Messenger of Allah (peace be upon him), and that was the way of those who have followed them in piety and righteousness before the existence of the books of Hadith and other books.

Therefore, follow the same track of those people and deduce from the Book of your Lord and from the Sunnah of His messenger (peace be upon him) and from the opinions of the people of knowledge what will help you understand the Book of Allah and the sound understanding of the Sunnah. Be careful to gain knowledge and understanding of the religion in order to be able to guide the community to the straight path, to take it to the shore of safety and to learn how to act. Thus, you will start by yourself and you will do your best to correct your way of life and your hastening to goodness. In order to achieve this, you should be with the first people in performing Salah, with the first to do good deeds and to be the farthest one from every kind of evil. You should apply the Book of Allah and the Sunnah of His Messenger (peace be upon him) in your actions and your sayings along with your colleagues, your brothers and your supporters.

This should be the way of the believer as it was the way of the Companions (may Allah be pleased with all of them), the way of their followers and those who had followed them from among the reformers and the Imams of guidance. They used to study

(Part No : 1, Page No: 250)

the Book of Allah, act according to it, read it to them, teach it to them and guide them to its meanings. They also used to teach them the Sunnah, urge them to abide by it and understand it, commend them to magnify the commands of Allah and His prohibitions and to stop at the limits set by Allah and His Messenger their entire life in this immediate (worldly life).

Thus, every factor of reform requires sincerity and truthfulness. Calling people to Tawhid requires sincerity, truthfulness and explaining the meaning of: "La ilaha illa Allah (there is no deity but Allah) and that it means: None truly deserves worship but Allah and that it is an obligation to be cautious of Shirk, the minor of it and the major of it and to warn people against it as the Messenger of Allah (peace be upon him) and the Companions (may Allah be pleased with all of them and they may be pleased with Him) did.

By reflecting on the Magnificent Qur'an, this concept will be more clear. By the same token, glorifying the Sunnah and calling people to it in addition to the belief that Muhammad is the Messenger of Allah, that it is an obligation to follow him and that Allah sent him to all people, Arabs and non-Arabs, Jinn and Mankind, male and female, and therefore, it is incumbent upon all people on earth to follow him (peace be upon him) as Allah (Glorified and Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾Before this verse, He (Glorified and Exalted be He) says:﴿ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾

Thus, whoever follows the Prophet (peace be upon him), magnifies his command, and avoids what he prohibits, is the successful person, and whoever turns away from that and follows his desires and Satan, then he is the loser and the destroyed. There is neither might nor power except with Allah!

It is to be noted that factors vary in accordance with what you call to and prohibit from, and therefore, you should exert your efforts in choosing the factor which befits your action. You should choose the legal factor, the origin of which is known to you and that whose source in the Book of Allah and the Sunnah of the Allah's Messenger (peace be upon him) is known to you. Keep in mind that you invite people to the religion of

(Part No : 1, Page No: 251)

Allah, to the performance of His obligations, and to stay away from the prohibitions of Allah in accordance with the way followed by the Messenger of Allah (peace be upon him).

It is to be borne in mind that factors and societies are different from each other. Thus, the society which fights against the religion and that in which there is no leader to help you in reform and guidance, you should act in it as the Messenger of Allah (peace be upon him) acted in Makkah. Invite people to Allah with good admonition, in a good way and with good words so that what you invite people to will penetrate the hearts and will affect them, and thus, hearts will be attracted to obeying Allah and His Tawhid. Cooperate with your brothers and with those who follow in your tracks in inviting people and guiding them with the easy ways in the societies which might accept your invitation so that faith will be strengthened in the hearts and will spread among people with its clear evidence.

On the other hand, in the Islamic society and with the existence of the Muslim leader who helps you, you should be more active in enjoining what is right, forbidding what is wrong and contacting the officials whenever there are stubborn people whose stubbornness might affect the society. In addition to that, you should be following the straight path with kindness, wisdom and patience as He (Glorified and Exalted be He) says:﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous

good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾

Therefore, there has to be patience, advising each other with truth and inviting people to the religion of Islam in order to succeed in your task. By the same token, the officials and those of high positions whose evil might affect inviting people to the religion of Allah, should be advised in a good way and should be guided. They should be invited in writing and verbally from the nobles of the Ummah (nation based on creed), its rulers, leaders and Emirs, as He (Glorified and Exalted be He) says:﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾He (Glorified and Exalted be He) said to His prophets Musa (Moses) and Harun (Aaron) (peace be upon them) when He sent them to Pharaoh: ﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾

(Part No : 1, Page No: 252)

Therefore, it is the obligation of reformers and those inviting to the religion of Allah to follow this path, tackle society's problems with wisdom and good admonition, and address everyone in the way suitable for him in order to succeed in their missions and achieve their purpose.

Moreover, the one inviting others to the religion of Allah (Glorified and Exalted be He) who want to achieve reform to consider two other factors in addition to the two factors previously mentioned. These two factors are the factor of mutual advice between one and his brothers, his colleagues, the nobles of his society and its leaders, and the factor of patience for what might happen to him of harm from the nobles and others, following the meaning of the above-mentioned Surah; namely, His (Glorified and Exalted be He) saying:﴿ By Al-`Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾

This is also in order to follow the example of the honored messengers (peace be upon all of them) as Allah (Glorified and Exalted be He) says to His Prophet (peace be upon him) atthe end of Surah Al- Ahqaf,which was revealed in Makkah:﴿ Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will and be in no haste about them (disbelievers). ﴾He (Glorified and Exalted be He) also says inSurah Al-`Imran,which was revealed in Al-Madinah:﴿ You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts). ﴾In this Surah, He (Glorified and Exalted be He) says after He prohibited taking the Mushriks (those who associate others with Allah in His Divinity or worship) as mates:﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾He (Glorified and Exalted be He) also says at the endof Surah An-Nahl,which was revealed in Makkah too:﴿ And endure you patiently (O Muhammad صلى الله عليه و سلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. ﴾﴿ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120). ﴾

(Part No : 1, Page No: 253)

There are many Ayahs (Qur'anic verses) supporting this meaning.

Every one of the Du`ah (callers to Islam) and the reformers, who follow the way of the messengers, succeed in their invitations and won the good result and victory against their enemies. Whoever fathoms this way and studies the stories of the reformers and their biography, will know the reality of that.

In conclusion, I ask Allah with His Best Names and His High Attributes to reform the affairs of Muslims, grant them a sound understanding of the religion, guide their leaders to every kind of goodness, straighten their retinues, and protect all Muslims everywhere from the misleading tribulations and from the obedience to Satan. Indeed, He is the Grantor of all this and the One Able to do it. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

(Part No : 1, Page No: 254)

Ascending to the planets: Islamic and material evidence

Praise be to Allah, the One and Only. Peace and blessings of Allah be upon the Last of the Prophets, upon his family and Companions:

The question about what the astronauts claim of ascending to the Moon and their attempt to reach other cosmic planets has been frequently repeated. Due to the frequent questions and becoming engaged in this subject, I found it necessary to write something about it, illuminating the way and guiding to the truth in this matter - In sha'a-Allah (if Allah wills) . I start my speech by saying: Indeed, Allah (Glorified and Exalted be He) prohibited His slaves from saying anything about which they have no knowledge and He warned them against that in His manifest Book. He (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴿Allah (Glorified and Exalted be He) also says:﴾ And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh). ﴿

Moreover, He (Glorified and Exalted be He) stated that Satan incites people to talk without having knowledge, and thus, He (Glorified and Exalted be He) says:﴾ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴿﴾ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴿

He (Glorified and Exalted be He) also commanded His believing slaves to verify the news they receive from the evil people. He (Glorified and Exalted be He) says:﴾ O you who believe! If a Fâsiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. ﴿

Therefore, it is incumbent upon Muslims in general and upon the seekers of knowledge in particular, to be cautious

(Part No : 1, Page No: 255)

of saying anything about Allah without having knowledge about what they say. It is not allowed for the one who believes in Allah and the Last Day to say: This is lawful, this is unlawful, this is permissible or this is prohibited unless one has strong evidence to rely on with regard to these rulings; otherwise, he should follow in the same tracks of the people of knowledge who preceded him; namely, to stop talking about things which he does not have knowledge about and should say: Allah knows best or I do not know. How beautiful was the saying of the Angels (peace be upon all of them) who said to their Lord (Glorified and Exalted be He):﴾ "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." ﴿

Moreover, whenever the Messenger of Allah (peace and blessings of Allah be upon him) asked his companions (may Allah be pleased with all of them) about anything and they did not have knowledge about, they used to say: (Allah and His Messenger know best). This was practiced by the companions due to their perfect knowledge and faith, their glorification of Allah (Glorified and Exalted be He) and their avoidance of burdening themselves with what they could not do. By the same token, it is an obligation to verify what the nonbelievers and the evil ones say about the planets and their features, about the possibility of ascending to them and other related issues. Therefore, it is incumbent upon Muslims to test the accuracy of the news in this subject like any other subject and not to hasten in believing or denying these news except after getting sufficient information upon which a Muslim can rely and feel assured about for believing or denying such issues. This is the meaning of His (Glorified and Exalted be He) saying in the above-mentioned verse fromSurah (Qur'anic chapter) Al-Hujurat:﴾ O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it ﴿until the end of the verse. Verification in the verse means to determine or test the truth so that information or evidences testifying to the news of the evil person and the like become available, and thus, one will believe it or reject it. He (Glorified and Exalted be He) did not say: If an evil person comes to you with any news, reject it, rather, He says, verify it, because the evil person, whether a disbeliever, a Muslim or a disobedient might be believed in his news; and therefore, it is an obligation to verify his news. Furthermore, Allah (Glorified and Exalted be He) denies the nonbelievers their belying the Qur'an without having sufficient knowledge. He (Glorified and Exalted be He) says:﴾ Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zâlimûn (polytheists and wrong-doers)! ﴿How beautiful is the statement of the erudite scholar Ibn Al-Qayyim (may Allah be merciful to him)

(Part No : 1, Page No: 256)

in his poem: "Al-Kafiyah Ash-Shafiyah":

Verily, hastening to reject something about which you have no **knowledge is a cause of deprivation**

More serious and dangerous than this is to practice Takfir (judging one as a disbeliever) or Tafsiq (judging one as an evil person) with no evidence from the Book of Allah or the Sunnah of His Messenger (peace be upon him) to rely on. Undoubtedly, this behavior is boldness against Allah and His religion, saying about Him without knowledge and is in contradiction with the way of the people of knowledge and faith from the righteous predecessors (may Allah be pleased with all of them) and may He make us from those who follow them in piety and righteousness. It is authentically reported from the Messenger of Allah (peace be upon him) that he said:﴾ When a person calls their brother or sister (in Islam) a disbeliever, one of them (the caller or the called) will certainly deserve the title. ﴿He (peace be upon him) also said:﴾ If somebody accuses another of disbelief or calls them the enemy of Allah, such an accusation will revert to them (the accuser) if the accused is innocent. ﴿Namely, what they said will revert to them, and this is a stern warning obligating one to be cautious of Takfir and Tafsiq except with knowledge and insight. Moreover, this Hadith and the like of it obligate one to be cautious of the predicaments of the tongue and to be careful to guard it except from saying that which is good, when something is known as being good.

Now, let us go back to the subject of this research. We have considered what is mentioned in the Noble Qur'an of verses talking about the Sun, the Moon and other planets, and we have not found in these verses what indicates the impossibility of ascending to the Moon or to other planets. We have also reviewed the pure Sunnah of the Messenger of Allah (peace be upon him), and we have not found in it what denotes the impossibility of that. The only verse to which those who deny the possibility of ascending to planets or judge those who say that as disbelievers, is Allah saying in His Holy Book inSurah Al-Hijr,when He (Glorified and Exalted be He) says:﴾ And indeed, We have put the big stars in the heaven and We beautified it for the beholders. ﴿﴾ And We have guarded it (near heaven) from every outcast Shaitân (devil). ﴿﴾ Except him (devil) who steals the hearing then he is pursued by a clear flaming fire. ﴿Allah (Exalted be He) says inSurah Al-Furqan::﴾ Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. ﴿He also says inSurah As-Saffat:﴾ Verily We have adorned the near heaven with the stars (for beauty). ﴿﴾ And to guard against every rebellious devil. ﴿﴾ They cannot listen to the higher group (angels) for they are pelted from every side. ﴿﴾ Outcast, and theirs is a constant (or painful) torment. ﴿﴾ Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. ﴿

Furthermore, He (Exalted be He) says inSurah Al-Mulk:﴾ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtîn (devils), and have prepared for them the torment of the blazing Fire. ﴿He also says inSurah Nuh:﴾ See you not how Allâh has created the seven heavens one above another? ﴿﴾ And has made the moon a light therein, and made the sun a lamp? ﴿They thought that what Allah mentions in these noble verses and other similar ones proves that planets are inside the skies or they are attached to them, and thus, how can one reach their surface. They also brought to evidence what some astronauts claim that the Moon is in the nearest sky, Mercury in the second sky, Venus in the third sky, the Sun in the fourth sky, Mars in the fifth sky, Jupiter in the sixth sky and Saturn in the seventh sky.

Many Mufassirs (exegetes of the Qur'an) mentioned such details in their Tafsir (explanation/exegesis of the meanings of the Qur'an) and kept silent about it. The answer to this claim is that there is nothing in the above-mentioned verses indicating that the Sun, the Moon and other planets are inside the skies or that they are attached to them. Rather, these verses indicate that these planets are in As-Sama' (the sky) and they are adornments of it. It is noteworthy that the word As-Sama' in Arabic language refers to every high or elevated thing, like His (Glorified and Exalted be He) saying:﴾ Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? ﴿﴾ Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. ﴿

A group of exegetes of Qur'an said about these two verses that the letter (Fi) is an adverb, and the word As-Sama' refers to the elevation, and they brought to evidence that Allah (Glorified and Exalted be He) rose over the Throne, and this is because calling elevation As-Sama' is known in the Arabic language. Other exegetes say that the letter (Fi) here means "on" and the meaning of the word As-Sama' is the structured sky, as He (Glorified and Exalted be He) says:﴾ So travel freely (O Mushrikûn - See V.2:105) throughout the land ﴿; namely, on earth, and thus, the meaning will be that Allah (Glorified and Exalted be He) is on

the sky, and this will be in agreement with the rest of the verses proving that He (Glorified and Exalted be He) is above the Throne and He rose over it in a way suitable for His Majesty (Glorified and Exalted be He) and is not like the rising of His creatures, as He (Glorified and Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿He (Glorified and Exalted be He) also says:﴾ "And there is none co-equal or comparable unto Him." ﴿

Allah (Glorified and Exalted be He) also says:﴾ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴿Whoever denies this concept and describes Allah (Glorified and Exalted be He) with a different description, then he contradicts the legal evidence from the Book and the Sunnah which indicate Allah's highness and His rising over His Throne in a way suitable for His Majesty without Takyif (describing its manner) or Tamthil (i.e. giving resemblance or similarity to any of the creatures), Tahrif (i.e. interpreting its meaning into a different thing), Ta'til (i.e. completely ignoring or

denying it), and will be in disagreement with the consensus of the opinion of Muslim scholars. Related to this subject is His (may He be Glorified and Exalted)saying inSuratil-Baqarah:﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾﴿ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ﴾

A group of commentators stated that the meaning of His (Glorified and Exalted be He) saying in this verse:﴿ and sent down water (rain) from the sky ﴾is that the word As-Sama' here refers to the clouds, and it is called so due to its elevation and rising high over the people. Moreover, in relation to this subject is His (Glorified and Exalted be He) saying inSuratil-Hajj:﴿ Whoever thinks that Allâh will not help him (Muhammad صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out a rope to the ceiling ﴾until the end of the verse. Commentators of the Qur'an said that the meaning is that let him stretch out a rope to what is over him of a roof and the like of it, and thus, Allah calls it Sama' due to its rising over what is underneath it. He (Glorified and Exalted be He) also says with regard to this subject:﴿ See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). ﴾

(Part No : 1, Page No: 259)

until the end of the verse. His saying here: to the sky means in its elevation. The author of "Al-Qamus" said: Sama Sumuwwan: means rose high, and it is also mentioned in "Al-Qamus" that the meaning of A'lahu is like Asmahu (elevated someone), until he said: As-Sama' is known, and it is used in the feminine and masculine form, and it refers to the ceiling of everything. End of the quotation.

There are many evidences from the words of Allah (Glorified and Exalted be He), the sayings of His Messenger Muhammad (peace be upon him) and the opinions of exegetes the Qur'an and linguists indicating the use of the word As-Sama' in the meaning of anything elevated. If this is recognized, then the meaning of the verses might be that Allah has placed the planets in an orbit between the sky and the Earth and called it Sama' due to its elevation. As far as we know, there is no evidence preventing this meaning. Moreover, in two verses from His Holy Book, Allah (Glorified and Exalted be He) says that the Sun and the Moon rotate in an orbit. These two verses are His (Glorified and Exalted be He) saying inSurah Al-Anbiya':﴿ And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. ﴾and His (Glorified and Exalted be He) saying inSurah Yunus:﴿ It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. ﴾If they were attached to the sky, they would not be described as floating, because floating is running in water and the like of it.

It is also stated by Ibn Jarir (may Allah be merciful with him) in his well-known commentary on the Qur'an that the word Al-Falak in the Arabic language means the cylindrical thing, and he reported a number of sayings from the righteous predecessors regarding its meaning. He said: (And the true opinion regarding that is to say as Allah (Glorified and Exalted be He) says:﴿ They all float, each in an orbit. ﴾and this orbit might be as stated by Mujahid that it is like the mill iron and as stated by Al-Hasan it is like the milestone. Al-Falak might also refer to the round waves and it might mean the sky pole, since Al-Falak in the Arabic language is any round or cylindrical thing, and its plural is Aflak.) He (may Allah be merciful with him) also reported from `Abdul-Rahman ibn Zayd ibn Aslam that he said: (Al-Falak refers to the orbits of the Stars, the Sun and the Moon which are between the sky and the earth, and then he recited:﴿ Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. ﴾

(Part No : 1, Page No: 260)

He also said that those orbits are between the sky and the earth and they are not on earth) End of the quotation.

Moreover, Al-Hafizh ibn Kathir (may Allah be merciful with him) in his Qur'an commentary reported the opinion of Ibn Zayd , and he denied it; however, upon reflection on his opinion, there is no justification to deny it, because there is no evidence supporting such denial.

It is also stated by Al-Nasafy who said in his exegesis of the Qur'an: (And the majority opinion is that Al-Falak refers to the round waves underneath the sky in which the Sun, the Moon and the Stars rotate.) End of quotation.

Moreover, it is reported from Al-Alusy that he said in his exegesis of the Qur'an entitled: "Ruhul-Ma'aniy": (Most of the exegetes of the Qur'an said that Al-Falak refers to the round waves under the sky in which the Sun and the Moon rotate). End of the quotation.

Based on this explanation of the meaning of the word Al-Falak and the above-mentioned verses, there will be no problem that ascending to the surface of the Moon or to other planets does not contradict the legal evidence from the Qur'an and the Sunnah, and this does not result in the denial of what the Qur'an denotes of the Sun and the Moon being in the sky. Whoever claims that Al-Aflak are the structured skies has no evidence to support his saying, as far as we know, but the apparent meaning of the legal evidence and other evidence denotes that the seven skies are different from the orbits. Besides, the word As-Sama' in the above-mentioned verses might refer to the nearest sky, as stated clearly inSurah Al-Hijrin which He (Glorified and Exalted be He) says:﴿ And indeed, We have put the big stars in the heaven and We beautified it for the beholders. ﴾and as clearly stated inthe verse from Surah Al-Mulkin which He (Glorified and Exalted be He) says:﴿ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtîn (devils) ﴾In these verses, He (Glorified and Exalted be He) does not mean that the orbits are inside the skies, but He

(Glorified and Exalted be He) means that since the orbits are near them, then they are related to them as said in the Arabic language: so and so lives in Al-Madinah or in Makkah, whereas, he lives in their vicinities and surroundings. As for His (may He be Glorified and Exalted)description of the planets as the adornment of the nearest sky, it is not necessary to be attached to it and there is no evidence proving that, but it is acceptable to

(Part No : 1, Page No: 261)

call them adornment even though they are detached from it and there is a space between both of them. This is similar to the situation of the one who adorns his ceiling with cloth and electrical lamps and other types of adornment and it is not necessary to have these things attached to the ceiling, and in spite of that, it is said in the Arabic language that so and so adorned the ceiling of his house even though there might be a space between the adornments and the ceiling.

As for His (Glorified and Exalted be He) saying inSurah Nuh:❲ See you not how Allâh has created the seven heavens one above another? ❳❲ And has made the moon a light therein, and made the sun a lamp? ❳, there is no evidence proving that the meaning is that the Sun and the Moon are inside the skies, but its meaning, according to the majority opinion, is that their light extends in the skies and not their bodies are in the skies. Thus, their bodies are outside the skies, but their light extends to the skies and the Earth.

Moreover, Ibn Jarir (may Allah be merciful with him), in his explanation of this verse, reported from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him and his father) what refers to this meaning. He said in his exegesis: We were told by `Abdul-A`la who said: We were told by Ibn Thawr from Ma`mar from Qatadah from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him and his father) that he said: (Indeed, the fronts of the Sun and the Moon are facing the skies and their backs are facing the earth) End of quotation, but there is interruption in the chain of transmission of this narration, because Qatadah did not live during the time of `Abdullah ibn `Amr. Even if this narration is proved as an authentic narration from him, then he might have taken it from the Children of Israel. Thus, the apparent meaning of the verse indicates that the light of the Sun and the Moon is in the skies and not their bodies. As for their fronts facing the skies and their backs facing the earth, it needs more consideration, and Allah (Glorified and Exalted be He) knows best. As for the saying of the Qur'an exegetes that this is a synecdoche in which the whole thing is mentioned and only part of it is meant, because the Moon is in the nearest sky and the Sun in the fourth sky, as frequently said: "I saw Banu Tamim" and he or she only saw some of them. However this it is not an acceptable opinion and there is no evidence supporting it. Furthermore, as far as we know, there is no reliable proof indicating that the Moon is inside the nearest sky and the Sun is inside the fourth sky. As for the astronauts who talked about these details, this is not evidence in this regard, because their sayings are, mostly, based on guessing and assumption, and not on legal rulings and

(Part No : 1, Page No: 262)

decisive evidence, and therefore, one should be cautious about that.

This meaning is also confirmed by what Al-Hafizh ibn Kathir (may Allah be merciful with him) said in his exegesis on the Qur'an upon explaining His (Glorified and Exalted be He) saying:❲ See you not how Allâh has created the seven heavens one above another? ❳until the end of the verse, since Ibn Kathir said: Allah (Glorified and Exalted be He) says:❲ See you not how Allâh has created the seven heavens one above another? ❳means that one is above the other. Is the information about these planets known only by the means of narration, or is it one of the material things known by rotation and eclipses, since the seven rotating stars eclipse each other. The nearest of these stars is the Moon in the nearest sky and it eclipses the star above it, Mercury in the second sky, Venus in the third sky, the Sun in the fourth sky, Mars in the fifth sky, Jupiter in the sixth sky and then Saturn in the seventh sky. As for the rest of the planets which are the stable ones, they are in an eighth orbit called (the orbit of the stable stars) which some scholars say that it is the Chair, and the ninth planet is Al-Atlas or, for them, Al-Athir whose rotation is opposite to the rotation of all other orbits, since its rotation is the starter of all other rotations and it rotates from the west to the east, while all other orbits rotate from the east to the west and it is that which rotates all planets. Nevertheless, the rotating planets have opposite rotation to their orbits, since they rotate from the west to the east and each planet rotates within its orbit at a fixed time. The Moon makes complete rotation within its orbit once a month, the Sun once a year, Saturn once every thirty years due to the distance of the orbit, although the speed of rotation of all planets is suitable for the orbit. This is the summary of what they say in this regard, despite the existence of differences among them with regard to many aspects of this matter, which we are not supposed to be mentioned here in detail.) End of the quotation of Ibn Kathir.

Thus, Al-Hafizh's (may Allah be merciful with him) saying here: despite the existence of differences among them...etc., indicates that astronauts are not in agreement on what he reported from them previously of claiming that the Moon is in the nearest sky, Mercury in the second, Venus is in the third sky, the Sun in the fourth ...etc., and other details which he transmitted from them. If they have decisive evidence supporting what they have mentioned, then they would not differ among themselves, and if we even suppose that they agreed on what has been mentioned, then their agreement is not proof because they are not infallible.

(Part No : 1, Page No: 263)

The consensus of opinion which should be considered is that of Muslim scholars who have met all the requirements to practice personal discretion due to the Prophet's (peace be upon him) saying:❲ A group of people from my Ummah will remain victorious (and on the right path) ❳until the end of the Hadith. Therefore, if Muslim scholars unanimously and decisively, not silently, agreed on a ruling, then undoubtedly, they are truthful in

their agreement, because the victorious group is amongst them, and the Prophet (peace be upon him) said that it will remain on the right path until Allah's Decree takes place.

The apparent meaning of the previous evidence and the discussion of many people of knowledge or the majority of them, as stated by Al-Nasafy and Al-Alusiy is that all planets including the Sun and the Moon are under the skies and are not inside them, and therefore, it becomes a known fact that it is possible to have space between the planets and the nearest sky in which the spaceships can travel and they can land on the Moon or on other planets. On the other hand, it is not allowed to say that this it is impossible for this to happen unless there is legal evidence stating this impossibility. Furthermore, it is not allowed to believe those who claim that they went to the Moon or to other planets unless there is scientific evidence proving their truthfulness. Undoubtedly, people are different in their information about the space and astronauts. Thus, whoever receives information through observatories or through other means and becomes satisfied with this information, which proves to them the correctness of what has been claimed by the American astronauts or by other than them that they ascended to the Moon, then he is excused in believing such information. On the other hand, whoever does not obtain such information which proves that, then they are obligated to stop at this point and to verify the entire case until it is confirmed to them what makes them believe or disbelieve that, following the above-mentioned proofs.

What indicates the possibility of ascending to planets is Allah's (may He be Glorified and Exalted)saying inSurah Al-Jinnwith regard to what He said about them:❨'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. ❩❨'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. ❩If the Jinn could ascend to the sky until they touched it and they sat there in stations, then how can this be impossible for mankind to do, particularly during this age in which science has developed

(Part No : 1, Page No: 264)

and invention has advanced until they reached an unbelievable point even to the inventors before they innovate these things. As for the structured skies, they are guarded by their gates and guards, and thus, no devils from mankind nor from the Jinn will enter through them. Allah (Glorified and Exalted be He) says:❨ And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.). ❩He (Exalted be He) also says:❨ And We have guarded it (near heaven) from every outcast Shaitân (devil). ❩Moreover, it is authentically reported in the sound and authentic Ahadeeth that when the Messenger of Allah (peace be upon him) was taken in ascension to the heavens with Gabriel, he did not enter the nearest sky and those after it except with permission, and thus, other creatures will be treated the same way. As for His saying (Glorified and Exalted be He) in Surah Al-Rahman:❨ O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)! ❩This is not clear evidence of the possibility of ascending to planets, because the apparent meaning of the verse and what precedes and follows it indicates that Allah (may He be Glorified and Exalted)wanted, by that, to point out the inability of the Jinn and Mankind to pass beyond the zones of the heavens and the Earth.

Imam Ibn Jarir (may Allah be merciful with him) and others from the Qur'an exegetes stated many opinions regarding the explanation of this verse, the best of them are two sayings: First: This verse refers to the Day of Resurrection and that Allah (Glorified and Exalted be He) talks about the inability of the Jinn and Mankind to escape from its horrors. It is to be noted that Ibn Jarir preferred this saying and said that the following verse proves his choice. The second opinion is that this verse refers to the inability of the Jinn and Mankind to escape death, because they do not have authority that enables them to escape death and they do not have authority to escape the horrors of the Day of Resurrection. Based on these two sayings, the word Sultan in the verse gives the meaning of power and strength. From what has been mentioned, it becomes clear that there is no evidence in the verse for those who claim that it refers to the possibility of ascending to the planets and that the word Sultan means knowledge. It also becomes clear that the closest meaning to the truth

(Part No : 1, Page No: 265)

is the saying of the one who says: The verse refers to the Day of Resurrection and that (Glorified and Exalted be He) will say this to the Jinn and Mankind on that Day, showing their inability and stating that they will be under the control of Allah (Glorified and Exalted be He) and they will not escape from what He has planned for them. For this reason, He said after this verse:❨ There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves. ❩Thus, the meaning is - and Allah knows best: If you both try to escape on that Day, I will send against you both smokeless flames of fire and molten brass and you will not be able to defend yourselves against them. As for the situation in this life, it is not possible for one to pass beyond the zones of the structured skies, because it is protected by its guards and gates as mentioned before. Allah (Glorified and Exalted be He) knows best.

May Allah send His prayers, peace and blessings upon His slave and Messenger Muhammad, upon his family and Companions.

'Abdul 'Aziz bin 'Abdullah ibn Baz

(Part No : 1, Page No: 266)

Traveling into Outer Space

From `Abdul-Aziz ibn `Abdullah Ibn Baz to respectable Muslim brother, His Eminence Shaykh Sulayman Ibn `Abdul-Rahman Ibn Hamdan, may Allah increase him in knowledge and faith and grant him and me insight in the Prophetic Sunnah and the Holy Qur'an! Amen!

May Allah's peace, mercy and blessings be upon you! To proceed;

I have received your letter, dated 8/10/1389 A.H. - may Allah keep us all with those who fear and obey Him! This letter includes a comment on an article I published in some local newspapers in the month of Sha`ban of the same year, concerning the question of traveling into space. I reviewed what Your Eminence had mentioned, but I found nothing to make me review what I had mentioned in the article. I exerted much effort on discussing this question, reflected on the Qur'an and the Prophetic Hadiths that tackle this question, and sought the truth with regard to this topic to give Muslims advice and defend the Holy Qur'an and the Prophetic Sunnah, lest those believing what has been claimed by astronauts regarding landing on the surface of the moon should think that the Holy Qur'an and the Prophetic Sunnah had told something opposite to the reality. This may lead some to have doubts about what Allah (Exalted be He) revealed to His Prophet (peace be upon him).

There could be no doubt that the Holy Qur'an and the authentic Prophetic Sunnah can not include anything that opposes the tangible or logical reality. If there is something thought to oppose the reality, a Muslim should know that this thing is not true. Rather, a Muslim should be aware that mistakes arise from a person's belief or misunderstanding, i.e. regarding what is untrue as true, what is unreal as real, what is unauthentic Hadith as authentic, or misinterpreting the Ayahs of the Holy Qur'an and the Hadiths of the authentic Prophetic Sunnah. Just as a poet said:

How many who may criticize a true statement **just out of his ill understanding**

(Part No : 1, Page No: 267)

As a matter of fact, there are many proofs of this question. Shaykh-ul-Islam Ibn Taymiyyah and his notable student Ibn Al-Qayyim (may Allah be pleased with both of them) stressed this point in many topics in their books. And this is known by you and many people.

In a nutshell, the article aimed to show the truth, remove doubts, urge people to seek the truth with regard to the questions related to their religion, and not to believe, belie, or disbelieve any matter quickly unless there is solid evidence. If what I wrote is true, so all praise be to Allah; if not, this would be of my scant knowledge and Satan. Allah (may He be Exalted) and His Prophet (peace be upon him) are innocent of it. If you see it is better to re-read the article thoroughly to re-check the truth through hard evidence, it will be better for both of us. This is because truth is the quest of believers, whenever they find it they are the most worthy of it, as Your Eminence mentioned. I ask Allah (Exalted be He) to increase you and me in knowledge and guidance and to help us realize the truth in our words and actions. I ask Him to reward twice whoever of us is right in this question and other questions and reward once whoever of us is mistaken in this question and other questions. I also ask Him to grant us all forgiveness, as He is Most Generous and Most Beneficent. May Allah's peace, mercy and blessings be upon you.

(Part No : 1, Page No: 268)

What is the religious ruling on the socialism and communism advocates?

All praise be to Allah! May peace and blessings be upon Allah's Messenger and upon his family and Companions! To proceed;

We have received a question from some Pakistani Muslims that can be summarized as follows:

What is the ruling on whoever who calls for application of socialist and communist principles and fights the rulings of Islam? What is the ruling on a person who helps such people in their demands, scorns those who call for the application of (Shari`ah of) Islam, speaks ill of them and slanders them? Is it permissible to allow those people to be mosque Imams and preachers?

Answer: All praise be to Allah! May peace and blessings be upon Allah's Messenger, his family, Companions and those who followed his guidance! There can be no doubt that Muslim rulers must judge according to Shari`ah (Islamic Law) in all affairs. Moreover, they have to fight any other laws that oppose Shari`ah. This is indisputable and unanimously agreed upon by all Muslim scholars. There are many pieces of evidence on this from the Holy Qur'an and the Prophetic Sunnah that are known by scholars, including the Ayah (Qur'anic verse):﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿Allah (Exalted be He) also says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿Allah (Glorified be He) also says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿He (may He be Praised) also says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿

(Part No : 1, Page No: 269)

Also, Allah (Exalted be He) says:﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿There are many Ayahs to this effect.

Muslim scholars unanimously agreed that whoever claims that the judgment of anyone other than Allah is better than the judgment of Allah or that the guidance of anyone other than the Prophet (may peace be upon him) is better than the guidance of the Prophet is a disbeliever. Similarly, they unanimously agreed that whoever claims that it is permissible for a Muslim to act upon laws other than the Shari`ah revealed to Muhammad (peace be upon him) is a misleading disbeliever.

According to this evidence from the Qur'anic and consensus of Muslim scholars, the questioner and other Muslims can realize the fact that whoever calls for socialism, communism or any other destructive ideology that opposes the laws of Islam is a misleading disbeliever that is even more misleading than the Jews and the Christians, because they are deemed as atheists who have no faith in Allah or the Day of Resurrection. It is not permissible to allow such people to work as preachers and Imams in mosques or for Muslims to offer prayers behind them. Besides, whoever helps such misleading people with regard to what they call for as good, slanders and speaks ill of those calling for the judgment of Islam is a misleading disbeliever and undergoes the same ruling as the disbelieving sect they follow and support. Muslim scholars unanimously agreed that whoever supports disbelievers against Muslims in any way is regarded as a disbeliever. This is because Allah (may He be Praised) says:﴾ O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ﴿Allah (Glorified be He) says:﴾ O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers). ﴿

(Part No : 1, Page No: 270)

I hope what we have mentioned above is sufficient to those seeking the truth. Allah says the truth and guides to the right path. We ask Allah (Glorified be He) to settle the Muslim affairs and unite them! May Allah destroy and disunite the enemies of Islam, and protect Muslims from their evil. Allah is Able to do all things!

May Allah's peace and blessings be upon His servant and prophet Muhammad and upon his family and Companions!

The ruling on judging by positive law

instead of the Qur'an

Q: What is your opinion on Muslims who judge by positive (man-made) law when we have the Qur'an and the Sunnah?

A: My say in this type of people who call themselves Muslims at the time they use laws other than the Laws laid down by Allah and see that Allah's Sharî'ah (Islamic Law) is not sufficient or suitable to judge by in this age is the Saying of Allah (Glorified and Exalted be He):﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿And His Saying:﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿

Consequently, those who judge by laws other than the Sharî'ah, and feel that this is permissible for them, or that it is better than judging by the Sharî'ah, have undoubtedly by this stepped out of the circle of Islam. By reason of this, they are considered as Kafirs (disbelievers), wrongdoers, and Fasiqs (those who flagrantly violating Islamic law), as stated in the previous Ayahs (Qur'anic verses) and others, including Allah's Saying:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿

May Allah grant us success!

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(Part No : 1, Page No: 272)

Necessity of seeking Shari`ah judgment concerning hijackers

All praise be to Allah! May Allah's peace and blessings be upon our Prophet, his family, his Companions and those who follow his guidance! To proceed;

It is well-known for anyone who has the least insight that hijacking planes and blowing up embassies and other buildings are some of the most wicked crimes in the world that have bad sequences, severe harms and disturbance to the innocent people.

It is clear to all that the harm and evil of such crimes do not inflict one country or one community alone, but they inflict the whole world.

It is of no doubt that such sorts of crimes should be fought by governments, officials, scholars and others. All of them have to exert all possible efforts to overcome the evil of such sorts of crimes. Allah (Exalted be He) has revealed His Holy Book as a manifestation of everything and as guidance, mercy and glad tidings to Muslims. Allah (Glorified be He) sent His Prophet Muhammad (peace be upon him) as a mercy to the worlds and as a plea against mankind. Allah (may He be Praised) has made it obligatory for the jinn and mankind to judge by His Shari`ah (Islamic Law) and to refer to the Book of Allah and Sunnah of the Prophet (peace be upon him) in any disputes, as Allah (Exalted be He) says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿Allah (Glorified be He) also says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿and:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

(Part No : 1, Page No: 273)

Muslim scholars (may Allah be merciful with them) unanimously agreed that referring a disputable matter to Allah means referring it to the Holy Qur'an and that referring a disputable matter to the Messenger means referring it to him personally during his lifetime and to his Sunnah after his death (peace be upon him).

Allah (may He be Praised) says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿

These noble Qur'anic Ayahs and similar ones all stress the necessity of referring any disputes among people to Allah (Exalted be He) and His Prophet (peace be upon). This is what is meant by referring disputes to the judgment of Allah (Glorified be He) and warning against all matters that oppose Allah's Judgment and whose evil and harm are widespread, such as hijacking.

Any country that arrests hijackers must judge among them by Allah's Shari`ah, as their wicked crime violates many rights of Allah and His servants, many harms and grave evils. There is no solution to such a crime except that of Allah, the Most Just and the Most Merciful of all those having mercy in His Noble Book with which He sent the best and the most merciful of all creatures and the master of the all creation, Muhammad (peace be upon him). The hijackers, the hijacked and those involved must get acquainted with such a solution and be satisfied with it if they are believers. If they are not believers, Allah (Exalted be He) has ordered His Prophet (peace be upon him) to judge among them by Allah's Purified Shari`ah. Allah (may He be Praised) says:﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires ﴿Allah (Glorified be He) also says:﴾ And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. ﴿

(Part No : 1, Page No: 274)

Accordingly, a country taken as a refuge by hijackers should form a committee consisting of Shari`ah scholars to consider such a case in full.

Those scholars should judge such cases in accordance with the evidence mentioned in Allah's Holy Book and the Sunnah of His Prophet (peace be upon him). They should seek insight with the opinions of Shari`ah scholars on the Qur'anic Ayah tackling the question of banditry in Surah Al-Ma'idah. They have to obtain enlightenment through the scholars of each school of Fiqh with regard to the religious ruling on bandits. They will then be able to give their ruling supported by legal evidence. A country taken as a refuge by hijackers has to put the religious ruling into effect as a means of obeying Allah, glorifying Him, implementing His Shari`ah, and fighting such catastrophic crimes in order to establish security in society and offer mercy and justice to the kidnapped people.

As for the laws made by people without being founded on Allah's Holy Book and the Sunnah of His Messenger, they are all positive laws. It is not permissible for Muslims to judge by any of such positive laws, as they are like the laws judged by in pre-Islamic period of ignorance. Judging by such positive laws

resembles going for judgment in disputes to the Taghut (false judges) against which Allah (Exalted be He) warned people. Allah (Glorified be He) says the hypocrites have the desire to judge by such laws:﴿ Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. ﴾﴿ And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion. ﴾

It is not permissible for Muslims to imitate the enemies of Allah and the hypocrites with regard to judging by laws other than Allah's and rejecting the judgments of Allah and His Messenger (peace be upon him).

Also, it is not permissible to take as evidence the reality that most Muslims judge according to positive laws, as such a reality can not justify it or make it permissible. This is because judging by positive laws is one of the most wicked sins even it is committed by many people. The number of people committing a sin, no matter how many they are, can not be evidence to make it permissible. Allah (may He be Praised) says:﴿ And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie. ﴾

(Part No : 1, Page No: 275)

Any law opposing Allah's Purified Shari`ah is like the laws adopted by people in the pre-Islamic period of ignorance. Allah (Exalted be He) says:﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾

Besides, Allah (may He be Praised) has shown that judging by laws other than what Allah has revealed is a sort of disbelief, wrongdoing and disobedience. Allah (Exalted be He) says in Surah Al-Ma`idah:﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾

These Qur'anic Ayahs and others of the same meaning make it obligatory for Muslims to beware of judging by laws other than what Allah has revealed, to free themselves from such positive laws, to hasten to act upon the judgments of Allah and His Messenger, to be satisfied with such judgments and finally be submissive to Allah. If the harm of hijacking is widespread, so referring judgment to Allah and His Messenger is more confirmed. This is because Allah (may He be Praised) is the All-Wise, Well-Acquainted with all things, the Most Just of all judges, the Most Merciful of all those having mercy, and the Best to know what is useful for His Servants and what keeps harm and corruption far from them in the present time and the days to come. Hence, it is obligatory for them to refer the judgment of any disputable matter among them to Allah's Holy Book and the Sunnah of His Prophet (peace be upon him) as they are sufficient to offer the decisive judgments and the suitable solutions to all problems so that all evils can be overcome by those who adhere to the Holy Qur'an and the Prophetic Sunnah and judge by both of them, as explained in the previous Qur'anic Ayahs.

Due to the grave danger of such a crime, I have seen that it is necessary for me to direct this message as a piece of advice to the Muslim nation so as to free myself from sin and remind all Muslims of such a great obligation and as a sort of cooperation with the officials in righteousness and piousness.

(Part No : 1, Page No: 276)

It is Allah Alone Who can settle the affairs of all Muslims, guide them to the Straight Path, guide the Muslim governments to judge by the Shari`ah and to adhere to it in all their affairs, as He is the Most Generous and the Most Beneficent!

May Allah's Peace and Blessings be upon His Servant and Messenger, our Prophet Muhammad, his family and Companions!

(Part No : 1, Page No: 277)

Q: How can we find a solution to the Palestinian cause that is worsening by the passage of time?

A: There can be no doubt that a Muslim feels painful and sorry for the deterioration of the Palestinian cause that is worsening with the passage of time until it has come, because of the disagreements between the surrounding countries and their refusal to unite against their enemy or judge by the Islamic Laws, a matter which Allah has made as a condition to grant Muslims victory over their enemies and dominion on earth. This is an alarming indication of an upcoming danger and bad sequences unless the surrounding countries hasten to reunite and act upon Allah's judgment in this cause that is very important for them and for the whole Muslim community.

The Palestinian cause is undoubtedly Islamic, but the enemies of Islam have exerted much effort to keep it far from the track of Islam and get across to the non-Arab Muslims that it is an Arab cause and has nothing to do with the non-Arabs. It seems that they have almost succeeded in their task. I see that no solution to this cause can be reached except after considering it an Islamic cause for which Muslims should support one another and fight the Jews until the Palestinians can restore their occupied territories and push the Jews to return to their homelands. As for the aboriginal Jews, they can settle in Palestine under the rule of Islam, not

the rule of communism or secularism. It is through such measures that Muslims can defeat the Jews and allow the Palestinians return to their homeland under the rule of Islam, not the rule of any other ideologies. May Allah grant us success!

(Part No : 1, Page No: 278)

Q: What is the effective remedy for the Muslim world to get out of this predicament?

A: Nothing can lead the Muslim community out of the predicament of the different doctrinal, political, social and economic ideologies except for adherence to Islam and judging by Allah's Shari`ah in all their affairs, a matter that can bring about conciliation among Muslims and consequently their hearts will join together.

It is indeed the effective remedy for the Muslim world and even the whole world to get rid of troubles, differences, worries and corruption. Allah (Exalted be He) says:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾Allah (Glorified be He) also says:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾Allah (may He be Praised) also says:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾and:﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾There are many Qur'anic Ayahs to this effect.

As long as the Muslim leaders seek guidance from sources other than Allah's Book and the Sunnah of His Messenger (peace be upon him) and judge by positive laws made by their enemies instead of judging by Shari`ah, they will never find a way-out of their ignorance, feud, being disrespected by and their enemies, and being unable to attain their rights. Allah (may He be Praised) says:

(Part No : 1, Page No: 279)

﴿ Allâh wronged them not, but they wronged themselves. ﴾

We ask Allah (may He be Praised) to guide them to the Right Path, reform their hearts and actions, and grant them the blessing of judging by His Shari`ah, adhering steadfastly to it and refraining from all that opposes it. Allah Alone has Power over all things! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Criticizing Arab Nationalism

According to Islam and Reality

Praise be to Allah, peace and blessings of Allah be upon the Messenger of Allah. To proceed:

Any Muslim having the least knowledge of the Islamic history will not doubt the merit of Arabs and Muslims and what they had achieved of carrying the banner of Islam in the last blessed centuries, delivering the message of Islam to all people, having truthfulness in inviting people to it, striving hard to spread and defend it and enduring all burdensome difficulties and hardships in that way. They succeeded in doing that until Allah made the religion prevalent at their hands and its banner flutters in most parts of the world which lived at the beginning of Islam with the perfect system and the most just ruler at the hands of those who were calling people to Islam. They found in the religion of Islam what they wanted and needed of the goodness of this life and the Hereafter and found in the religion of Islam the organization of a happy life guaranteeing them dignity, honor and freedom from the worship of creatures and the injustice of the autocratic rulers and the iniquitous governors.

Moreover, they found in the religion of Islam the organization of their relation with Allah (may he be Glorified) by the means of a great worship which helps them become in contact with Allah, purifies their hearts from Shirk (associating others with Allah in His Divinity or worship), grudges and arrogance, implants in them the utmost love of Allah, the perfect humility to Him and enjoying calling upon Him, acquaints them with their Lord and themselves and reminds them of Allah and the importance of His rights whenever they become heedless of them or about to be heedless of them. They also found in the religion of Islam the organization of their relationship with the Messenger (peace be upon him) and what they should perform of his rights and following his path. Furthermore, they found in Islam the organization of the relationship between the ruler and the ruled, between a man and his wife, between a man and his relatives, between a man and his Muslim brothers and between Muslims and disbelievers with clear words and unambiguous styles. They also found with the Messenger (peace be upon him), with the Companions and those who had followed them in piety and righteousness the manifestation of all this through their good manners and righteous acts. Therefore, people loved Islam, magnified it, embraced it in crowds and found therein all kinds of goodness, tranquility, piety and reform.

Undoubtedly, there are more details about the advantages of Islam and what it has of great rulings and good manners which reform the hearts, bring love among them and unite them with a strong bond of love for the sake of Allah (Glorified be He), striving hard to support His religion, holding fast to its teachings and advising each other with truth and patience regarding it. The main purpose behind this speech is to attract people's attention to what had been achieved at the hands of Muslims from Arabs at the beginning of Islam of striving and patience, what Allah had honored them with including carrying the banner of Islam to most parts of the world and what happened to the entire world of hope to revert to Islam and hastening to embrace it due to what it had of the just rulings and tolerant teachings and the manifestation of the reality about Allah, His Names and Attributes and the great rights He has upon His slaves and due to what its bearers and callers had of the implementation of the rulings of Islam in their sayings, actions and manners until they became the best Nation ever raised to people and they achieved the meaning of the Almighty's saying:﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾The meaning of this verse as stated by Abu Hurayrah (may Allah be pleased with him) is that you are the best people to people.

Any Muslim acquainted with what Muslims had at the beginning of Islam of the things which we have already mentioned will not harbor any doubt about these descriptions and qualities, since these things are from the recognized facts for Muslims. On the other hand, no Muslim will have any doubt about what Muslims from non-Arabs had of merit and praiseworthy striving in their help of their brothers from Arab Muslims in spreading the religion and striving hard in raising high its word and delivering it to the world's population. May Allah praise the great efforts of all and may He make us from their followers in piety and righteousness, indeed, He is Able to do all things.

What should be denied nowadays and is shocking and happening by many Muslims and Arabs is their keeping away from inviting others to this great religion, with which Allah raised them high, honored them with carrying its message and made them the rulers of this worldly life and the masters of the entire world when they carried its banner,

strove hard in its cause with sincerity and truthfulness until they spread the religion everywhere, broke Khosrau, destroyed Caesar, controlled the treasures of their two kingdoms and spent all of it in the Cause of Allah [Exalted and Sublime Be He]. It is noteworthy that they achieved all these gains at a time when they

were the utmost in their truthfulness, sincerity, loyalty, honest, mutual love for the sake of Allah (Glorified be He) and brotherhood for His sake. There was no difference whatsoever between an Arab and a non-Arab, between the red and the black, between the rich and the poor or between the one from the east and the one from the west. Rather, they were all brothers loving each other for the sake of Allah, cooperating with each other in righteousness and piety, striving hard in the Cause of Allah and having endurance in the religion of Islam with no fear of the blame of a critic. They used to befriend each other for the sake of Islam, antagonize for its sake, love for its sake and dislike for its sake; and accordingly, Allah protected them against the plots of their enemies and decreed victory for them in all their striving spheres as He (Glorified be He) promised them in His manifest Book. He (Glorified be He) says:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿The Almighty also says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿

However, after this great honor and victory granted by the Supporter (Glorified be He) to His believing servants from Arabs and others, we see a group of our people being deceived by the oblique principles and call to other than Islam as if they had not recognized the merit of Islam and what Islam had given their predecessors of dignity, honor, high magnificence and a strong society which Allah granted to the truthful followers of Islam to the point that their enemy, at one month's traveling distance, used to be frightened of them. They forgot all these glories, great dignity, and magnificent kingdom which Muslims obtained through Islam, and as a result, they started calling for gathering around and following Arab Nationalism and define it as gathering and unity to purify countries from the colonizing enemy, to achieve the common interests and to retain the stolen glory.

Those who call for Arab Nationalism have differed regarding its constituents: Some of them said that it consists of one's country, progeny and Arabic language. Others said that it only refers to the Arabic language. A third group said that it refers to the language accompanied with sharing pain and hopes. Another group has given different definitions. As for religion, according to the Nationalism leaders and the frank amongst them, it is not one of its elements, and many of them stated that religion has nothing to do with Nationalism and others said that it is an obligation to respect all the religions including Islam and other religions. The goal of this Nationalism, as understood from their statements, is to gather and unite against the enemies, to achieve the common interests as has been stated before, and undoubtedly, this is a noble purpose and a good aim.

If this is the purpose behind Nationalism, then in Islam there is more perfect and greater encouragement, call, and obligation to unite and cooperate to achieve victory for Islam, to protect it from the plot of the enemies and to achieve the common interests than that initiated by Nationalism. Moreover, it is well-known to every sound-minded person that unity and cooperation which stems from the hearts, belief in the validity of the purpose, soundness of the good result in this life and after death -as being established in true Islam- are greater than unity and cooperation in something innovated by mankind and was not supported by revelation from the heavens and whose consequence cannot be felt secure against in this life nor in the Hereafter. Furthermore, unity and cooperation resulting from belief in Allah, truthfulness in the relation with Him and with His servants are guaranteed victory and good outcome as understood from the previously mentioned verses, which is different from the unity and cooperation based on a pre-Islamic traditional idea, not established by the religion and no victory is guaranteed for it.

We mentioned all of this only to show the good intention to those callers to Nationalism and out of the desire to point out the reality to the seeker of the truth. However, whoever is acquainted with the situation of the nationalists and considers their statements, manners and actions, will know that there are other purposes for many of those calling for Nationalism known by whoever has the least insight of the reality and the situations of the society. These purposes include separating religion from the state, setting aside the Islamic rulings, keeping these rulings away from the society, replacing them

with different falsified man-made laws and giving unrestricted freedom to sexual instincts and to destructive doctrines, we ask Allah to make them and their purposes fail. Undoubtedly, colonization will dance out of joy for a call resulting in these goals and will support its existence and raise its level, even if it shows a different face from this one. The colonization will do this in order to keep Arabs away from their religion, to encourage them to become busy with their Nationalism, to call for it and to set aside their religion.

If anyone from the callers to Nationalism claims that religion is one of its constituents, he commits a mistake in the side of the nationalists and says about them what they did not say, because religion is in discordance with their foundations, upon which they have built Nationalism. This claim also contradicts their clear statements and opposes what they aim at of uniting Arabs with their different religions under the banner of Nationalism.

Therefore, there is a contradiction in the speech of the one who considers religion as a constituent of Nationalism, because he accepts religion sometimes and rejects it at other times, and this is because what he says about religion and its being a constituent of religion does not come out of creed and belief, but he just says it out of complementary to the followers of Islam or out of ignorance of the reality of Nationalism and its purpose. By the same token, this applies to the saying of the person who says that Nationalism serves Islam or supports it, because all these claims are far from the truth and reality. In fact, Nationalism opposes Islam, fights against it on its own ground and beautifies some of its traits to spread them and confuse people about them or they do that out of ignorance and imitation.

If the call to Nationalism aims at supporting Islam and protecting its rituals, then nationalists will dedicate their efforts to invite people to Islam, support it and implement its constitution which is revealed from above the seven heavens and will hasten to adopt its morals, act in accordance with what it calls for, and keep away from anything that contradicts it, because it is the main foundation, the sublime aim, the path that whoever follows and is upright on will reach the shore of safety and will gain Paradise and honor. Moreover, whoever stays away from it will fail and regret and will lose in this life and in the Hereafter. Thus, if the callers to Nationalism aim, by their call to it, to glorify Islam, serve it and raise its position, then they will not restrict themselves to calling for the servant to the exclusion of the served, and will not dedicate

their efforts to this servant and will not get angry from the callers to Islam when they call people to it and warn against that which contradicts it or stands in its way.

If the callers to Nationalism want, by their call, to raise the word of Islam high, to gather and unite Arabs on it, then they will advise Arabs and invite them to abide by the teachings of Islam and implement its rulings, encourage them to support it and to invite people to it. This is because Arabs are the most deserving ones to support Islam, protect it from the plots of the enemies, make it the judge concerning things over which they dispute among themselves as practiced by their predecessors. This is because Islam is their dignity, remembrance and glory. Allah (Glorified be He) says:(Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is Dhikrukum,(your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its teachings). Will you not then understand?)And:(So hold you (O Muhammad صلى الله عليه و سلم) fast to that which is revealed to you. Verily you are on the Straight Path.)(And verily this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه و سلم) and your people (Quraish people, or your followers), and you will be questioned (about it).)If you, O reader, know what has been mentioned, then you should know that this call: namely, the call to Arab Nationalism has been innovated by the westerners from among the Christians to fight Islam and to destroy it on its own ground by the means of beautifying their speech, different types of imagination and styles of deception. Many Arabs from among the enemies of Islam adopted this call, many from among the inexperienced and the ignorant who imitated them were deceived by it and the leaders of atheism and the antagonists of Islam became so happy about it. It is a well-known fact about the religion of Islam that the call to Arab Nationalism or to other types of Nationalism, is a false call, a big mistake, a manifest evil, ignorance and a plot against Islam and its followers. This is due to some reasons:

First: Calling to Arab Nationalism differentiates between Muslims and separates an Arab Muslim from a non-Arab Muslim and it also divides Arabs themselves because not all of them are satisfied with it, but a group of them accepts it and another group rejects it, and every idea that divides Muslims and turns them into parties is a false idea in contradiction with Islam and its purposes, because Islam calls for unity and coherence and advising each other with truth and cooperation on

righteousness and piety, as indicated by Allah (Glorified be He) says:(O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].)(And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.)And:(He it is Who has supported you with His Help and with the believers.)(And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.)And:((And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salât (Iqâmat-as-Salât) and be not of Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).)(Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.)

Consider, O Muslim who is interested in knowing the truth, how Islam fights against division and disputes, and calls for unity, coherence, abiding by the rope of truth and dying on it. You should understand from that, that the aims of Nationalism are unlike the aims of Islam and its purposes are different from the purposes of Islam. This is also proved by the fact that this idea; namely, the call to Arab Nationalism came to us from our western enemies and that they plotted against Muslims through it. Their aim behind it is to divide and separate them from each other, to destroy their entity and to dismantle them, following their evil rule: (divide and rule). How much did those people harm Islam and its followers by following this miserable rule, and this saddens the hearts and makes the eyes tear.

Moreover, many of the historians who recorded the call to Arab Nationalism, and one of them is the author of the Arabic Encyclopedia, said that the first to call to Arab Nationalism towards the end of the nineteenth century of the Christian Era, were the westerners at the hands of missionaries in Syria in order to separate the Turks from Arabs and to divide Muslims. This call to the Arab Nationalism continued in

Al-Sham (The Levant), Iraq and Lebanon and it grew until its first conference was held in Paris in 1910, and because of this many Arabic organizations appeared and many trends varied, and thus, the Turks tried to extinguish it by the executions made by Jamal Pasha in Syria at that time, until the end of the story. Then, do you think, O reader, that our foes and enemies work for our interests by their innovation of their calling to Arab Nationalism, holding conferences for it and sending missionaries to promote it? Nay, by Allah, they do not

want any goodness for us and they do not work for our interests; rather, they work and endeavor to destroy us, to dismantle us and to finish off what has been left of our religion. This is enough evidence for every sound-minded person to know the aim behind the call to Arab Nationalism and to know that it is a western colonizing hoe aiming at dividing us and keeping us away from our religion as has been previously mentioned.

From the continuous astonishment is that many of our youth and writers, may Allah guide them to the right path, became unaware of this truth until they thought that assembling and gathering around Arab Nationalism and supporting it are more beneficial to Arabs and more harmful to the enemies than assembling and gathering around Islam and supporting it, and this, undoubtedly, is a false thought and a belief in discordance with the truth.

Yes, undoubtedly, every assembling and gathering against the interests of the colonizer sadden it and discomfort it. However, its fear from assembling and gathering around Islam is more and greater in the harm of its interests, and therefore, it was pleased with the call to Arab Nationalism, and thus, it urged Arabs to follow it in order to make them busy with it and to keep them away from Islam and cut therewith their relation with Allah (Glorified be He), because the colonizer knows that if Arabs lose Islam, they will be deprived of what Allah guaranteed for them of victory which He promised them in the two verses mentioned above and in the Almighty's saying:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿ ﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿

It is well-known to all the sound-minded people that if there is no escape from one of two harms, then accepting the least of them should be the choice, being cautious of the grievous harm. Moreover, legislation and destiny prove this rule and the colonizer knows it and walks through this gate and other gates. Therefore, be careful, my dear brother, and be cautious of the plots of Satan, the colonizer and their allies, then you will be saved from grievous harm, huge danger and evil consequences. May Allah protect me, you and all Muslims from that!

From what has been already mentioned, the aware reader knows that calling to Arab Nationalism - as well as being an insult to Islam and fighting against it in its own countries - it is also an insult to Arabs themselves and a grievous offense against them, because it separates them from Islam which is their great glory, their magnificent honor and the source of their dignity and leadership of the world. Then, how can a sensible Arab accepts a call of this type which has this aim? The well-known Muslim writer, Abu Al-Hasan Al-Nadwy did a good job when he wrote in his famous treatise: (Listen to it from me frankly: O Arabs), since he said in page 27 and 28 in wording:

"What is distressing, saddening and disgraceful, is to have now, in the Arab world, men calling to Arab Nationalism, devoid of creed or belief in the message and to cut the relationship with the greatest Prophet known to the history of faith, with the strongest personality that ever appeared in the world and with the strongest spiritual bond uniting nations, individuals and the scattered. It is a national crime superseding all other national crimes recorded by the history of this Ummah (nation based on creed). It is a movement of destruction and devastation superseding all the famous destructive movements in history and a miserable decisive step in the way of national destruction and it is homicide."

O reader, reflect over the statement of this great Arab scholar Al-Hasaniywho understood the conditions of the world and realized the results of calling to nationalisms and its evil destiny and you will know

by your sound mind that what happens to Arabs and Muslims nowadays of tremendous tribulation and grievous disaster is because of this desperate call. May Allah protect Muslims from its evil and guide all Arabs and Muslims to return to what their rightly-guided predecessors had, indeed, He is Hearing and Responsive!

Moreover, dear reader, the strangeness of Islam nowadays, the rarity of its helpers and its ardent, the multiplicity of those who fight against it and those who deny its rulings and teachings are not unclear to you. Therefore, it is incumbent upon the followers of Islam, instead of working with zeal for nationalism and supporting its call, to dedicate their efforts to call to Islam and to magnify it in the hearts of the people, to do their best to propagate its advantages and to declare its just rulings, its clear and tolerant teachings as pure from the dirt of polytheism, superstitions, innovations in religion and whims so that they will retain what has been lost of their ancestors' glory, their zeal to Islam, the dedication of their forces to support and protect it and answering its foes with the different convincing styles and the various unambiguous arguments and proofs. Undoubtedly, this is an enjoined obligation and an inevitable duty upon all Muslims, each according to what Allah has given of ability and faculties, with which he can undertake what Allah has obligated him to achieve of supporting His religion and calling others to it. Therefore, we ask Allah to grant all of us these abilities and faculties, reform our hearts and our actions, please all the Muslims' eyes with the victory clear from all disturbances of Islam and supporting it against all its foes in the near future, indeed, He (Glorified be He), is the Best to be asked and the Nearest to respond.

Second aspect: That Islam prohibited Da'wa Al-Jahiliyyah (i.e. cries of the pre-Islamic time of ignorance), warned against it, stated and repeated many texts regarding this; rather, the legal texts prohibit all the evil traditions and actions except that which Islam approves of from these manners and traditions. Undoubtedly, calling to Arab Nationalism is the habit of the pre-Islamic period, because it is a call for other than Islam and support of other than truth. How many destructive afflictions of war did the pre-Islamic traditions bring about to its people, the fuel of which are themselves, properties and honors and its result is breaking up and implanting

(Part No : 1, Page No: 290)

enmity and grudges in the hearts and dividing tribes and people. Shaykhul-Islam Ibn Taymiyyah (may Allah be merciful with him) said: "Everything different from the tradition of Islam and Qur'an, whether it is related to progeny, country, nationality, doctrine, or school of thought, is from the customs of the pre-Islamic period. It should be noted that❨ When a person from Al-Muhajirun (those who migrated from Makkah to Al-Madinah) and a person from Al-Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) quarreled, the boy from Al-Muhajirun called out: "O Muhajirun!" and the boy from Al-Ansar called out: "O Ansar!" Whereupon, the Prophet (peace be upon him) said: "(Do I hear) the cries of Al-Jahiliyyah while I am among you!" And he became very angry because of that. ❩

From the Qur'anic texts with regard to this issue is the Allah's saying:❨ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. ❩And:❨ When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance ❩

Moreover, it is reported inthe Sunan of Abu Dawudfrom the Prophet (peace be upon him) that he said:❨ He is not of us, the one who calls to partisanship; he is not of us, the one who fights for partisanship; and he is not of us, the one who dies on partisanship. ❩Furthermore, it is reported inthe Sahih of Muslimfrom the Prophet (peace be upon him) that he said:❨ Allah has revealed to me that you must be humble, so that no one oppresses another or boasts over another. ❩Undoubtedly, the callers to Nationalism call to partisanship, get angry over partisanship and fight for partisanship. Furthermore, undoubtedly, the call to Nationalism incites injustice and arrogance, because Nationalism is not a divine religion preventing its followers from injustice and arrogance, but it is an idea from Al-Jahiliyyah pushing its followers to be arrogant of it and to be fanatical against those who criticize it, even though it is the wrongdoer or the one who is wronged. Therefore, consider this, O dear reader, and the truth will be manifested to you.

From the legal texts reported in this regard is whatis reported by At-Tirmidhiyand others from the Prophet (peace be upon him) that he said:❨ Indeed Allah has removed from you the blind loyalties of Al-Jahiliyyah and the pride for ancestry. Either be a pious believer or a miserable insolent. (All of) you are children of Adam, and Adam is from dust. There is no superiority of the Arab over the non-Arab except with regard to Taqwa (fearing Allah as He should be feared). ❩Tchis Hadith is in agreement with Allah (Exalted be He) says:

(Part No : 1, Page No: 291)

❨ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. ❩In this verse, He (Glorified be He) explains that He has made people into tribes and nations not for the sake of pride and presumptuousness, and He has made the most God-Fearing person the most honored amongst them in His sight. By the same token, the above-mentioned Hadith supports this meaning and guides to the fact that the tradition of Al-Jahiliyyah is arrogance and pride of the ancestors and progenies, but Islam is in contradiction to that, since it calls for modesty, piety and loving each other for the sake of Allah and to make the truthful Muslims from all kinds, one body enforcing each other and ailing for one another as reported in the sound and authentic Hadith from the Prophet (peace be upon him) that he said:❨ A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers. ❩He (peace be upon him) also said:❨ The similitude of believers in regard to mutual love, affection and empathy is that of one body; when any of its limbs ache, the whole body aches, due to fever and sleeplessness. ❩I ask you by Allah, O nationalist: Does your Nationalism call for these good manners, mercy to all Muslims from Arabs and non-Arabs, kindness to them and aching for their pains? No, by Allah, but it calls for supporting those who become indulged in it and antagonizing against those who deny it. Therefore, be careful, O Muslim, hope for salvation and consider the reality of things with the mirror of justice free from partisanship and whim until you see the essence of realities. May Allah guide me and you to the means of salvation and safety.

Adding to these is whatis authentically reported in the Sahih❨ That a boy from Al-Muhajirun and a boy from Al-Ansar quarreled and the boy from Al-Muhajirun said: 'O Muhajirun,' and the boy from Al-Ansar said: 'O Ansar.' Then the Prophet (peace be upon him) said: 'Do you follow the cries of Al-Jahiliyyah, while I am with you?' ❩If the one who was related to Al-Muhajirun and asked them for support against their brothers in religion, and the one who was related to Al-Ansar and asked them for support against their brothers in religion were judged as calling for the cries of Al-Jahiliyyah, although these two names (Al-Muhajirun and Al-Ansar) are beloved to Allah [Exalted and Sublime Be He] and Allah praised their followers

(Part No : 1, Page No: 292)

with great praise in the Almighty's saying:(And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.), then how will the situation be of a person related to Nationalism, who seeks support in it and gets angry for it? Is it not more worthy for a person who calls for Nationalism to be considered as calling for the cries of Al-Jahiliyyah? Undoubtedly, this is the clearest thing of all.

From these evidence is also what is authentically reported in the Sahih from Al-Harith Al-Ash`ary that the Prophet (peace be upon him) said:(Allah commanded Yahia (John), son of Zakariya (Zachariah) to do five things and to order the Children of Israel to do the same. The Prophet (peace be upon him) mentioned these five things and said: I, too, command you to do five things that Allah commanded me to do: listening, obedience, jihad, immigration, and (sticking to) the Jama'ah (Muslim community), for whosoever separates from the community within a span takes off the noose of Islam from his neck, unless he repents. Moreover, whoever adopts the call of Al-Jahiliyyah, will be one of those who will crawl on their knees in Hell. A man said: 'O Messenger of Allah, even though he observes Salah (Prayer) and Sawm (Fast)?' He said: 'Yes, even though he observes Salah and Sawm and claims to be a Muslim. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.)This sound Hadith is one of the clearest Hadiths and the most obvious one of them regarding the invalidation of the call to Nationalism and considering it a cry of Al-Jahiliyyah, the callers to which deserve to be from the denizens of Hell-Fire, even if they perform Salah, Sawm, and claim that they are Muslims. So, what a severe threat and warning to every Muslim against the cries of Al-Jahiliyyah and inclining to those who believe in it even if they adorn it with heart-attracting speeches and astounding sermons which are baseless and have no evidence from reality, but it is just confusion, allusion and blind imitation which leads its followers to evil consequences. We ask Allah to grant us safety against all that.

There is an argument which is mentioned by the callers to Nationalism and I want to disclose it to the reader. It is that some of the callers to Nationalism claim that stopping the call to Arab Nationalism and warning against it include underestimating the position of Arabs and denying their merit.

(Part No : 1, Page No: 293)

The answer to this argument is that this is, undoubtedly, a false claim and incorrect belief, since the confession of the merit of Arabs and what they had achieved in the beginning of Islam of great works, cannot be doubted by any Muslim cognizant of the history as we have already mentioned. It is stated by more than one scholar, including Abul-'Abbas ibn Taymiyyah in his book titled "Iqtida' As-Sirat Al-Mustaqeem" that the viewpoint of Ahl-ul-Sunnah (those adhering to the Sunnah) is giving preference to Arabs over other nations and he mentioned a number of Hadiths proving that. However, admitting their merit does not necessitate making them a pivot to gather around, to support for its sake and to antagonize for its sake, but this is from the Islamic traits with which Allah honored them, revived their thought and raised their position, and thus, they are two completely different colors. Moreover, this merit through which they became distinguished from others and what Allah granted them of eloquence, the revelation of the Qur'an in their language and sending the prevalent Messenger in their tongue are not from the things which will give them preference before Allah in the Hereafter and do not grant them salvation if they do not believe and fear Allah. By the same token, these qualities do not require preferring them to others with regard to religion, but the most honored people in the sight of Allah are the most God-Fearing amongst them as has been mentioned in the noble verse and honorable Hadith. According to the verifiers, this merit requires them to thank Allah (Glorified be He) more than others, to increase the efforts to support His religion with which Allah raised them to the highest position, to befriend for its sake and to antagonize for its sake without paying attention to Nationalism or other poisonous ideas and miserable calls. If their progenies alone were the only beneficial thing to them, then Abu Lahab and other similar people are among the denizens of Hell-Fire. If it was beneficial to them without belief, then the Prophet (peace be upon him) would not have said to them as reported in the sound and authentic Hadith:(O people of Quraysh! Save yourselves from Allah, for I avail you nothing before Allah.)

Based on this, the Muslim reader will know that the above-mentioned argument is a weak argument having no basis within the purified Shari`ah (Islamic law) nor within the sound reason which is far away from whim.

Moreover, there is another argument that is adopted by some of them that it is reported that the Prophet (peace be upon him)

(Part No : 1, Page No: 294)

said:(When Arabs are humiliated, Islam will be humiliated.)This Hadith is reported by some of them in another narration as follows:(When Arabs are dignified, Islam will be dignified.)They claimed that this is an indication that supporting Arab Nationalism and calling to it is a support to Islam and calling to it. The answer to this argument is that every sound-minded person having insight in Islam knows that this argument is sophistries in the unseen, falsification of the truth and misinterpretation of the Hadith, regardless of it being a sound Hadith or not, since reality is different from what they claim. Arabs were humiliated in the Battle of Badr and the Battle of Al-Ahzab and their humiliation resulted in the dignity of Islam and its victory, and they were victorious in the Battle of Uhud and their victory resulted in the humiliation of Muslims and harming them, but Allah is so kind and merciful towards His supporters and brought to them a good result. Then, how can this writer claim something different from this? Can he say that the victory achieved by the disbelieving Arabs who fight against His religion is a victory to Islam? Whoever says that is going against the truth, and he is either an ignorant person or tries to ignore this in an attempt to confuse the truth with falsehood and deceive those of weak insights. Exalted and Glorified is Allah how horrible is this person's situation!

Then, I go back and explain to the reader that the above-mentioned Hadith is weak in its chain of

transmission, and it is not authentically reported from the Prophet (peace and blessings of Allah be upon him). It is reported from Al-Hafizh Abu Al-Hasan Al-Haythamy in his book "Majma` Az-Zawa'id" when this Hadith is mentioned in this wording: When Arabs are humiliated, Islam will be humiliated. that he said this Hadith is reported by Abu Ya`laand in its chain of transmission there is Muhammad ibn Al-Khattab who is deemed as weak by Al-Azdy and others; however, he was judged as authentic by Ibn Hibban.

It is also reported from Al-Hafizh Al-Dhahaby in his book entitled "Al-Mizan" while talking about the biography of Muhammad, the one mentioned above, that he said: "It is reported by Abu Hatim that he said: 'I do not know him.' While Al-Azdy said about him: 'His Hadith is Munkar.'" Furthermore, the chain of transmission of this Hadith includes also `Aly ibn Zayd ibn Jud`an who is judged by the scholars of Hadith as a weak narrator whose narrations should not be taken as evidence. This is the case even if the chain of transmission is free from other weak ones, then how about this Hadith in which there is a weaker narrator in its chain of transmission; namely, Muhammad ibn Al-Khattab, the one previously mentioned. As for the authentication of Ibn Hibban, for this narrator, it is not reliable, because he is known by his leniency, and others disagreed with Ibn Hibban in this authentication. Even if this Hadith is authentic, then

(Part No : 1, Page No: 295)

it means: If the Arabs in charge of carrying the banner of Islam and calling to it are humiliated, not Arabs who reject the religion and call to other than it, Islam will be humiliated. Moreover, it is not possible at all to have in the Sunnah of the Messenger of Allah what contradicts the Holy Qur'an and the sound and authentic Hadiths, since the words of Allah are not contradictory, and the words of the Messenger of Allah (peace be upon him) cannot be contradictory. The Sunnah does not contradict the Qur'an; rather, it confirms it, agrees with it, explains its meaning and details what has been briefed therein.

In the Qur'an, Allah conditions victory by belief in Him and support of His religion, and therefore, it is not permissible to have in the Sunnah what contradicts this fact. Thus, pay attention, O believer, and be cautious of the misleading arguments, the false Hadiths, the corrupted opinions, and the poisonous ideas, since danger is grievous and the person who is protected is the one whom Allah (may he be Glorified) protected. Therefore, hold fast to Allah, have trust in Him, have sound understanding of His religion and be upright on it, you will win salvation and a good outcome.

This argument and other similar arguments explain to us what is authentically established from the Prophet (peace be upon him) in the Hadith of Hudhayfah that he said: People used to ask the Messenger (peace be upon him) about good deeds, but I used to ask him about the bad deeds lest they overtake me. I said: 'Messenger of Allah, we were in the midst of ignorance and evil, and then Allah brought us this good (time through Islam). Will there be any bad time after this good one?' He said: 'Yes.' I asked: 'Will there be a good time again after that bad time?' He said: 'Yes, but therein will be a hidden evil.' I asked: 'What will be the evil hidden therein?' He said:' (That time will witness the rise of) people who will adopt ways other than mine and seek guidance other than mine. You will see their actions and disapprove of them.' I asked: 'Will there be a bad time after this good one?' He said: 'Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Those who respond to their call they will throw them into the fire.' I said: 'Messenger of Allah, describe them for us.' He said: 'They will be people having the same complexion as ours and speaking our language.' I said: 'Messenger of Allah, what do you suggest if I happen to live at that time?' He said: 'You should stick to the main body of the Muslims and their leader.' I said: 'If they have no (such thing as the) main body and have no leader?' He said: 'Separate yourself from all these factions, even if you have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.' (Related by Al-Bukhari and Muslim and its wording is by Al-Bukhari)This great and magnificent Hadith guides you, O Muslim, to the fact that those callers nowadays who call to different types of falsehood such as Arab Nationalism, Socialism, unjust Capitalism,

(Part No : 1, Page No: 296)

lewdness, unrestricted freedom, and the different kinds of corruption are all standing and inviting at the gates of Hell-Fire, whether they know this fact or not. Those who respond to their call they will throw them into Hell-Fire. Undoubtedly, this great and magnificent Hadith is from the signs of prophethood and from the proofs of the soundness of the message of Muhammad (peace be upon him), since he foretold what would happen, and it happened as he foretold.

Therefore, we ask Allah for protection for us and for all Muslims from the misleading tribulations, and we ask Him (Glorified be He) to reform the rulers of Muslims and their leaders so that they will support His religion and fight what goes against it. Indeed, He is the Grantor of all this and the One Able to do it.

The third aspect indicating the falsification of the call to Arab Nationalism is that it is a means of befriending the Arab disbelievers supporting them to the exclusion of Muslims, taking them as inmates and seeking help and support from them against the enemies of nationalists from Muslims and others. It is a well-known fact that in this attitude there is great corruption and contradiction of the Qur'anic texts and the Sunnah which obligate hating the disbelievers from Arabs and others, taking them as enemies and prohibiting supporting them and taking them as inmates. There are many texts supporting this meaning such as Allah's saying: O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Exalted and Sublime is Allah, how clear is His saying and how obvious is His statement. Those nationalists call to gathering around Arab Nationalism, Muslims and disbelievers. They say: "We are afraid that a misfortune might strike us, we are afraid that colonization might return to our countries and we are afraid that our wealth will be stolen by our enemies." Therefore, they take as allies all Arabs: Muslims, Jews, Christians, Magians, pagans, atheists and others under the banner of Arab Nationalism. They claim that the system of Nationalism does not differentiate between an Arab and another Arab, even if their religions are different. Then, is this not a conflict with the Book of Allah, a contradiction to the legislation of Allah, a cross of the set

limits of Allah, support, antagonism,

(Part No : 1, Page No: 297)

love and hate for other than the religion of Allah? How heinous is this falsehood, and how bad is this way of life! The Qur'an calls to take the believers as supporters and the disbelievers as enemies wherever and whoever they are, however, the law of Arab Nationalism refuses this and goes against it:❨ Say, "Do you know better or does Allâh (knows better ... that they all were Muslims)? ❩He (Glorified be He) also says:❨ O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them ❩❨ And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. ❩

The system of Nationalism says that all of them are supporters and allies; Muslims and disbelievers among them, whereas, Allah says:❨ He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه و سلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). ❩He [Exalted and Sublime Be He] also says:❨ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ❩The Almighty also says:❨ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). ❩The law of Nationalism, or in other words, the law of its callers, says: Remove religion from Nationalism, separate religion from the state and gather together around yourselves and your Nationalism in order to obtain your interests and retain your glories. It is as if Islam stands in their way and hinders them from their glories. By Allah, this is ignorance, confusion and a reversal of the issue, Exalted are You, O Allah, this is a great slander.

On the other hand, the Ayahs which indicate the obligation to support the believers to take disbelievers as enemies and warn against abandoning the believers are many and cannot be hidden from the people of the Qur'an, and therefore, it does not befit us to mention all of them in detail. Moreover, how can it be possible in the mind of a sound-minded person to have Abu Jahl, Abu Lahab, 'Uqbah ibn Abu Mu`ayt, An-Nadir ibn Al-Harith and their likes from the valiant of the disbelievers during the time of the Prophet

(Part No : 1, Page No: 298)

(peace be upon him) and those after him until now as brothers and supporters of Abu Bakr, `Umar, `Utham, `Aly, all other companions and those who followed their path from among the Arabs until now. By Allah, this is a sheer falsification and grievous ignorance. The law of Nationalism and its system necessitates this and requires it, even if some of its callers deny it out of ignorance or out of negligence and confusion, and therefore, there is no might and no power except with Allah, the Most High, the Most Great.

On the other hand, Allah obligated Muslims to unite and to gather under the banner of Islam and to be one body and a strong structure in the face of their enemies, and He promised them victory for that, as well as dignity and a good outcome as mentioned before in many verses and as mentioned in the Almighty's saying:❨ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ❩And:❨ And, verily, Our Word has gone forth of old for Our slaves, the Messengers, ❩❨ That they verily would be made triumphant, ❩❨ And that Our hosts! they verily would be the victors. ❩Thus, Allah (Glorified be He) promised His slaves from among the Messengers and His soldiers, the believers support and victory and their succession on earth and establishing their religion, and Allah is Truthful in His promise,❨ (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise. ❩However, this promise is not achieved sometimes because of the shortcomings of Muslims and their lacking of fulfilling what Allah has obligated them of belief in Him and supporting His religion as what happens nowadays. Therefore, the fault is ours, not that of Islam and the crisis took place due to what our hands earned of sins, as Allah (Exalted be He) says:❨ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ❩

Thus, it is an obligation upon Arabs and others whether the rulers and the ruled to repent to Allah (Glorified be He), to hold fast to His Din (religion) of Islam,

(Part No : 1, Page No: 299)

to advise each other with the truth, to establish the judgment of His Law, to strive hard in His Cause and to be upright in that. If they do that, they will be able to achieve victory, to defeat the enemy and to be established on earth, even if our number and equipment are less. Undoubtedly, the most important obligation of faith is to be cautious of our enemy and to prepare what we can of power, since this is from the fulfillment of faith and adopting the reasons which should be adopted in such a situation and which should not be neglected, as in Allah's saying:❨ O you who believe! Take your precautions ❩And:❨ And make ready against them all you can of power ❩

It is not permissible for Muslims to take disbelievers as supporters or to seek help from them against their enemies, since they are enemies and their danger is not to be felt secured against. Furthermore, Allah prohibited taking them as allies, prohibited taking them as inmates, judged the one who supports them as being from them and stated that all of them are from the wrongdoers, as previously mentioned in the

precise Ayahs and as authentically reported inSahih of Muslimfrom `Aishah (may Allah be pleased with her) who said: The Messenger of Allah (peace and blessings of Allah be upon him) went out towards Badr and when he was in (Harrah Al-Wabarah) a man, who was known for his courage and help of others, came to him. Then the companions of the Messenger of Allah (peace be upon him) became happy when they saw him. When that man was with the Messenger of Allah (peace be upon him) he said to him: 'I have come to you to follow you and to achieve gains with you.' The Messenger of Allah (peace be upon him) asked him: 'Do you believe in Allah and His Messenger?' He said: 'No.' Then, he (peace be upon him) said: 'Then go back, since I do not seek help from Mushriks (those who associate others with Allah in His Divinity or worship).'" `Aishah said: "Then he (peace be upon him) walked until we reached the tree and the man came to him there, and said to him the same thing he said the first time. The Prophet (peace be upon him) said to him the same thing he said the first time, the man said: 'No,' and then the Prophet (peace be upon him) said: 'Then go back, since I do not seek help from a Mushrik.'" She said: "Then he went back and the man came to him again at Al-Bayra' and the Prophet (peace be upon him) said to him the same thing he said the first time: 'Do you believe in Allah and His Messenger?' The man said: 'Yes.' Then the Messenger (peace be upon him) said: 'Then come with us.' This great Hadith directs you to set aside seeking help from the polytheists and indicates that it is not allowed for Muslims to recruit in their army other than Muslims, whether from Arabs or Non-Arabs, because the disbeliever is an enemy and does not believe. Therefore, the enemies of Allah will know that Muslims are not in need of them if they hold fast to Allah and become truthful in

their treatment, because help is only in the Hand of Allah and not in the hand of others, and Allah promised to give it to the believers, even if their number and equipment are less as has been previously mentioned in the verses and as what happened to the followers of Islam in the beginning of its call.

This is also supported by Allah's saying: O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand. Therefore, consider, O believer, the Book of your Lord and the Sunnah of your Prophet (peace be upon him), and how they fight against taking the disbelievers as allies, against seeking Help from them and against taking them as inmates. Allah is more knowledgeable of the interests of His slaves and is more merciful to them than themselves. Thus, if there was a possible interest in taking the disbelievers from Arabs and others as allies and seeking help from them, then Allah would permit it and make it allowable for His salves. But, because Allah knows the grievous corruption and the evil consequences in this act, He prohibited it and condemned those who do it. Moreover, in other verses He states that obedience to the disbelievers and their recruitment in the Muslim army harms Muslims and will not increase them except in failure, as Allah (Glorified be He) says: O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. Nay, Allâh is your Maulâ (Patron, Lord, Helper, Protector), and He is the Best of helpers. And: Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you - and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers).

These Ayahs are sufficient warning against obedience to Kafirs (disbelievers) and seeking help from them, and they repulse the believers from the disbelievers and explain what results from dealing with them of the evil consequences. May Allah safeguard Muslims against that! Allah (Exalted be He) says: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another And: And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism). In these Ayahs, He (Glorified be He) points out that the believers are allies of one another and the Kafirs are allies of one another, and thus, if Muslims do not follow this ruling and the Kafirs mix with Muslims

and they both become allies of one another, then great sedition and great corruption will take place. This happens due to what is placed in the hearts of doubts, inclination to the people of falsehood, befriending them and the confusion of the truth for Muslims as a result of mixing with their enemies and supporting one another as what happens nowadays from most of those who belong to Islam. They take the disbelievers as allies and inmates, and thus, things become confused to them because of that, until they become unable to distinguish between the truth and falsehood, between guidance and misguidance nor between the allies and supporters of the Most Merciful and the allies and supporters of the Satan, and accordingly, corruption and harms, the number of which is known only to Allah (Glorified be He), took place.

Some callers to Nationalism have supported the permissibility of taking the Christians as allies and supporters and seeking help from them with Allah's saying: Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." They claimed that this verse indicates the permissibility of taking the Christians as allies and supporters, because of being the nearest in love to the believers. This is, however, a clear mistake and an interpretation of the Qur'an by personal opinion, which is in contradiction with the decisive Ayahs mentioned above and others and with what has been established in the pure Sunnah of warning against taking the disbelievers as allies; whether they are from the People of the Book or from others and the obligation to set aside seeking help from them. It is reported that the Prophet (peace be upon him) said: Whoever interprets the Qur'an by his opinion, let him assume his seat in Hell-Fire. It is an obligation to explain the Ayahs according to the meaning of other Ayahs as it is not permissible to explain any of them with what contradicts the rest of them. Moreover, praise be to Allah, there is nothing in this Ayah which contradicts the Ayahs indicating the prohibition of taking the disbelievers from among the Christians and others as allies and supporters. But what this caller claimed is due to his misunderstanding, his negligence of contemplation in

the meaning of the Ayahs, of the consideration of their meanings, and of seeking help for that from the discussion of the scholars known for their knowledge, honesty and leadership. The meaning of this verse, according to what the Qur'an commentators said and based on its clear words, is that the Christians are nearer in love to the believers than the Jews and the polytheists, and it does not mean that they befriend the believers or the believers befriend them. Even if it is assumed that the Christians love the believers and show their love to them, it is not permissible for the people of faith to

(Part No : 1, Page No: 302)

love them and to take them as allies and supporters, because Allah (Glorified and Exalted be He) has prohibited them from that in the above-mentioned Ayahs, such as His saying:❮ O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers) ❯

And:❮ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم) ❯There is no doubt that the Christians are from those who oppose Allah and His Messenger, who throw His legislation behind their back and those who belie Him and His Messenger, upon him is the best prayers and peace. Then, how is it allowed for those who believe in Allah and the Last Day to love them or to take them as mates? We seek refuge with Allah against disgrace and being obedient to our whims and Satan.

Another caller to Nationalism claim that Allah (Exalted be He) has permitted taking the disbelievers who do not expel us from our homes as allies, and brought to evidence Allah's saying:❮ Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. ❯

Like the one before it, it is invalid citing of evidence; interpretation of the Qur'an by personal opinion and an explanation of the verse in discordance with its true meaning. It is noted that, in the decisive Ayahs mentioned above, Allah (Glorified and Exalted be He) has prohibited taking the disbelievers as allies and taking them as inmates, and He did not differentiate between their kinds nor between those who fight against us or those who do not fight against us. Then, how is it allowed for a Muslim to say about Allah what He has not said or to bring details according to his own opinion without being evidenced by the Book nor by the Sunnah? Exalted and Sublime is Allah, how Forbearing He is! According to the people of knowledge, the meaning of the verse is that the permissibility of kindness to the disbelievers and giving them charity is stipulated by having peaceful co-existence with us agreed upon in a treaty or a covenant of protection. Moreover, it is authentically reported in the Sunnah what refers to that, such as that reported in the Sahih that the mother of Asma' bint Abu Bakr came to her in Madinah during the time of the Prophet (peace be upon him), while the mother was still a polytheist, seeking a worldly benefit from her, and the Prophet (peace be upon him) commanded Asma' to keep a good relationship with her mother. This happened during the truce which was concluded between the Prophet (peace be upon him) and the people of Makkah. Furthermore, it is authentically reported from

(Part No : 1, Page No: 303)

the Prophet (peace be upon him) that he had given 'Umar a silken Jubbah (a long outer garment, open in front with wide sleeves) and 'Umar gave it as a gift to his brother in Makkah who was a Mushrik. Thus, such an act and similar acts are mere kindness which might be the cause of urging them to embrace Islam, hoping for it and preferring it to other religions. Such an act also includes keeping a good relationship with kith and kin and a generosity to the needy, and this benefits Muslims and does not harm them. Moreover, it is not regarded as taking the disbelievers as allies and supporters in anything. These facts are not ambiguous to those of sound understanding and insights.

However, nationalists have another argument here. They said that uniting and gathering around Arab Nationalism without differentiating between the Muslim and the disbeliever makes them a strong entity and a lofty building of which the enemies will be frightened and will respect their rights, and if Muslims separate themselves from the non-Muslim Arabs, they will be weak and their enemy will covet them. There is also another argument and this is their saying that if Arabs hold fast to Islam and gather around its banner, the enemies of Islam will resent them, will not give them their rights and will await for them turns of misfortune, out of fear that they will wage Islamic wars against them with which they will retain their past glory, and this harms us and wastes our rights and interests which we have with our enemies and enrage them against us.

The answer to this argument is to say that: Verily, the gathering of Muslims around Islam, their holding fast to the rope of Allah, judging according to His Law and Legislation, separating from their enemies and declaring enmity and grudge against them is the reason for bringing about Allah's victory for them and protecting them from the plots of the enemies. Moreover, it is the means of instilling awe in the hearts of the enemies from the disbelievers so that they will be frightened of Muslims and will give them their complete rights without deficiency as happened to their believing ancestors. There were many Jews and Christians living among them, but they had not taken them as allies and had not sought help from them; rather, they had taken Allah as their Ally and Supporter and sought help from Him, and therefore, He protected them, supported them, and gave them victory over their enemies. The Qur'an and the Sunnah testify to this fact, and the Islamic history states this clearly. Moreover, this fact is known by Muslim and Kafirs (non-Muslims). It is reported that the Prophet (peace be upon him) went out on the day of Badr to encounter the Mushriks and in Madinah there were Jews, but he did not seek help from them, although Muslims were a minority at that time, not a majority and they were in an urgent need for helpers and supporters, however, the Prophet of Allah (peace be upon him) and Muslims did not seek help from the Jews.

(Part No : 1, Page No: 304)

They did not seek help from them on the day of Badr nor on the day of Uhud, despite their crying need for helpers at that time, particularly, on the day of Uhud. In these incidents there is the clearest evidence that it is not permissible for Muslims to seek help from their enemies, take them as allies and supporters, or recruit them in their army due to being insecure against their danger and because of the great corruption which results from mixing with them. Moreover, mixing with Kafirs worsens Muslims' manners, and raises arguments and the reasons of grudge and enmity amongst them. Whoever is not satisfied with the path of the Messenger (peace be upon him) and the way of the first believers, then Allah will not make him satisfied with anything.

As for the resentment of non-Muslims against Muslims when they gather around the banner of Islam, this is what makes Allah pleased with Muslims and brings about victory for them, because they enraged His enemies for the sake of His pleasure and for the sake of supporting His religion and protecting His Law and Legislation. Moreover, the resentment of the disbelievers against Muslims will not be removed unless Muslims set aside their religion and follow the way of their enemies and join their party, and that is extreme error, manifest Kufr (disbelief), and cause for punishment and misery in this life and the Hereafter. He (Glorified be He) says:﴿ Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper. ﴾

And:﴿ And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."﴾ And﴿ Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî). ﴾﴿ Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2). ﴾In these Ayahs of clear evidence, Allah (Glorified and Exalted be He) pointed out that the disbelievers will not be pleased with us until we follow their religion and set aside our religion, and that they will keep fighting against us until they turn us back from our religion if they are able.

(Part No : 1, Page No: 305)

He also stated that whenever we obey them and follow their whims and desires, we will be from those who abide forever in Hell-Fire, if we die while in that state. We ask Allah to grant us protection from that, and we seek refuge in Allah from the causes of His anger and the reasons for His Retribution.

The fourth aspect: One of the proofs of the corruption of the Arab nationalism is that the call to and support of nationalism will inevitably lead the whole society to rejecting the rulings set by the Holy Qur'an. This is because the non-Muslim nationalists will not accept to submit themselves to the judgment of the Qur'an, a matter that will oblige the leaders of nationalism to adopt positive laws that oppose the judgments of the Holy Qur'an so that all societies of nationalism can have equal laws. A lot of nationalists declared such a fact, as mentioned above. There can be no doubt that this is a great corruption, evident disbelief and shameless apostasy. Allah (Glorified be He) says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

Allah (may He be Praised) says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿Allah (Exalted be He) says:﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿Allah (Glorified be He) says:﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿Allah (may He be Praised) also says:﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿According to the Qur'anic Ayahs mentioned above, a nation which does not judge by what Allah has revealed and is not satisfied with it, is an ignorant, wrongdoing and disbelieving nation. Other Muslim nations should hate such a nation and take it as an enemy for the sake of Allah. Moreover, other Muslim nations should not have intimate relations with such a nation until it has firm Faith in Allah Alone, judges by His Shari`ah (Laws) and becomes satisfied with such laws. Allah (Exalted be He) says:﴾ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴿

(Part No : 1, Page No: 306)

Hence, leaders of nationalism and those calling to it should bring themselves to accountability and reconsider their opinions regarding the results of their wicked call to nationalism. They have to devote their efforts to call people to Islam and to propagate the merits of such a noble religion. Also, they ought to invite people to adhere to the teachings of Islam and to judge by the laws of Islam instead of calling people to nationalism. They have to know for sure that unless they return to their religion, adhere to its teachings and judge by its laws, Allah (Exalted be He) will punish them severely, disperse them, strip them of His Blessings, and exchange them for others who will adhere to His religion and fight all that opposes this religion. Allah (Glorified be He) says:﴾ And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes. ﴿Allah (may He be Praised) also says:﴾ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ﴿﴾ So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the `Alamîn (mankind, jinn, and all that exists). ﴿It was authentically reported that the Prophet (may peace be upon him) said:﴾ Allah (may He be Exalted) respites the wrongdoers, but when He takes them, none can't escape. He (may peace be upon him) then recited Allah's Saying:﴾ Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. ﴿ ﴿Oh, nationalists! Fear Allah, turn to Him with sincere repentance, beware of His Punishment, and offer all praise to Him for His Blessings by glorifying His Book (the Holy Qur'an) and the Sunnah of His Prophet (peace be upon him), acting upon them, calling people to do so, and warning people against all that displeases Him! There can be no doubt that adherence to the faith of Islam will grant people glory in the world and in the Hereafter. Also, it will guarantee the settlement of the society affairs, comfort of consciences, tranquility of hearts, happiness, and safety from Allah's Punishment in this world and in the Hereafter. Consequently, other calls that oppose the faith of Islam are no more than calls to Hell-fire, discomfort of conscience,

(Part No : 1, Page No: 307)

disturbance of society, dominion of enemies, and deprival of happiness and safety in this world and in the Hereafter. Allah (may He be Exalted and Glorified) says in His Evident Book:﴾ Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed. ﴿﴾ "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." ﴿﴾ He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." ﴿﴾ (Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." ﴿﴾ And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting. ﴿Allah (Exalted be He) shows in these Qur'anic Ayahs that whoever follows His Guidance, will neither go astray nor be distressed, but rather will be granted guidance and happiness in this world and in the Hereafter. On the other hand, whoever turns away from the remembrance of Allah, will lead a life of hardship in this world and suffer from blindness and punishment in the Hereafter. Examples of the hardships that can afflict the enemies of Islam in this world are darkness and discomfort of hearts as well as distresses, doubts and worries overcoming hearts for seeking the interests of this world and the fear that the worldly pleasures can be taken from them in addition to other immediate punishments that afflict them in this world. Allah (may He be Praised) says:﴾ So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. ﴿Allah (Exalted be He) says:﴾ And verily, We will make them taste of the near torment (i.e. the torment in the life

of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). ﴾Qur'anic Ayahs of this meaning are many. We ask Allah to reform our hearts! We supplicate to Allah to lead us to know our sins and grant us sincere repentance from such sins! We invoke Allah to guide us and all Muslims to the Straight Path, as He has power over all things!

Let us conclude our talk on this subject with an excerpt from the speech of the famous Egyptian writer Shaykh Muhammad Al-Ghazaly with regard to Nationalism, on which he did a very good job. In his book entitled "Ma' Allah", page 254, he states what reads:

(Part No : 1, Page No: 308)

There is no room for atheism amongst us

What are these people? Indeed, they are not Arabs, Non-Arabs, Russians nor Americans! They are just an anomaly strange in its stages and insolent in its cries with which countries have been traumatized because of what colonization placed therein and left its seeds in their feelings and thoughts. Hence, they are - as stated in the Hadith - They will be a people having the same complexion as ours and speaking our language. However, they are enemies to our history and civilization, a burden to our struggle and renaissance, and a support for those harboring grudge against our faith and for those who deny it and its followers the right to live.

Verily, these people who appeared suddenly and their cries filled the valleys as frogs fill the shadows of the night with their croaking, must have their veils torn off and their reality exposed to this Ummah (nation based one one creed) so that their deception will not prevail and their traps will not lure others. Indeed, the ranks of those who don the veil of Arabism, infiltrate the ranks of Al-Mujahideen (those who strive in the Cause of Allah) and claim that they are missionaries of Arab Nationalism and the bearers of its banners, but at the same time they withdrew from Arabic traditions, attack the best thing that ever happened to it and place hindrances in the way of faith and its message. Their veil should be removed from their shameless faces and light should be shed on their motives which colonization facilitated for them. They stood back to watch its bitter results, which are but the intended destruction of the Qur'anic message and its great conveyor Muhammad ibn 'Abdullah (peace and blessings of Allah be upon him). Verily, we have read what they write and listened to what they say and we have not lacked the intelligence to know their goals, since they are atheists displaying their disbelief. They clearly say that Islam is but an Arabic Renaissance gained by this great race during the mid centuries and was able, during its enormous rise, to prevail over the world under the leadership of a genius; namely, the great leader Muhammad (peace and blessings of Allah be upon him). They mean that this great faith grew from this land and was not sent down from heaven and that it is an eruption of an optimistic and conquering people, and it is not a perfect guidance which came to them from Allah to save Arabs from the blind ignorance which placed them

(Part No : 1, Page No: 309)

at the rear of mankind, and raised them to an unbiased Hanafism (inclining to the truth) which removed their turpitude. Its rays then spread all over the world as the light extends over the horizon at sunrise. All of these blessings stem from the grace of Allah, the One and Only, Who chose Muhammad and granted him guidance and truth after revealing to him: You knew not what is the Book, nor what is Faith?

He also stated: Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. He also states regarding the Arabs amongst whom he had been sent: Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error. Then, what Arabic movement is there? Where is intelligence from which streamed this awe-inspiring downpour upon the inhabitants of the earth ? Indeed, the claim that Islam is an Arab outburst is a big lie and a disgraceful deception. This is not only a spurning of Islam, but it is a dangerous call to reject all faiths and to spread disbelief, evil and disobedience throughout the world. What is astonishing, is that those who vehemently oppose Islam attack Muslims unjustly and make peace with those of other revealed faiths and manmade religions, as if Islam alone is the enemy against and they have been commissioned to eradicate it. Nay, it is the strong hindrance for which they have been given the axes to collapse into dust. Yes, this is the truth. Is there an enemy to colonization in these countries other than Islam? It is the source of the stubborn resistance and the spirit of the courageous struggle which has frustrated the attackers and thwarted their conspiracies. Therefore, colonization must weave its strings around it to kill it and to stand as an obstacle between it and living lives of dignity and honor. Verily, colonization has invented limited nationalism and subjected them by different means in order to destroy the fabric of our faith. However, when these different movements were defeated by Islam in the battle, then colonizers placed its followers under the banner of Arab Nationalism and equipped them with different claims in order to join with the sincere Arabs in

(Part No : 1, Page No: 310)

this field and to harm Islam in a different way.

Explaining Arab Nationalism in this harsh and skeptical manner is a another attack against Islam. Indeed, such people should call themselves followers of Hebrew Nationalism and not Arab Nationalism. Do they not work for the benefit of colonization and Israel? Fourteen centuries have passed since Arabism has mixed with Islam, or as we the people of faith say, since Allah honored Arabs with carrying this trust and conveying it to the people. A look back at the past easily shows that Arabs lived centuries before Islam and were insignificant, until the advent of this faith with which they entered history and their reputation came

from under the banner of Islam. Allah speaks the truth in His Saying:﴾ And verily this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه و سلم) and your people (Quraish people, or your followers), and you will be questioned (about it). ﴿But Arabs mistakenly thought that this universal faith, whose verses were sent down to them, granted them a special merit and makes them a race superior to all other races. As a result, the inevitable occured, and hence, other peoples began claiming the value of their lineage and the honor of their race. These correpending mistakes are a result of the mankind's longing for pre-Islamic ignorance and their laziness in struggling to achieve their human potential. Thus, if it becomes difficult for a common person to be righteous whose actions connect him with glory and nobilty, then he will look for another connection with family, country or race in order to be elevated through it without much effort. All such acts are unwarranted partisanship and false illusions having no place in Islam and no merit with the Lord of the worlds. The most important thing to know is that when the first Arabs sought honor and distinction, Islam was their support and the seat of their pride. Then, what will they fill their mouths with if they do not mention Islam? Indeed, they were empty-handed and their history was nil, until the liars came in our time with innovations about which no one had heard before. They understand Arabism as being devoid of faith, and they claim - may Allah disgrace them - that by skinning from Islam this Arabism will prosper and continue. Moreover, a writer from this gang had the audacity to come out to people and say that in fact, Islam destroyed Arabism and that

the Arabic language has spread farther than Islam; and that because it is a universal faith, it is harmful to Arab Nationalism. This speech, despite its quackery, is being propagated to benefit both Eastern and Western colonization. He who made such remarks serves the invaders whose armies set up camps in some Arab states, humiliated them and are settled at the borders of others awaiting their in turn of misfortune.

Another writer from this gang insists that we forget history because it merely immortalizes the ashes of the dead, and to only look forward to the future. This heedless writer has forgotten that the Jews in the center of the Middle East, have founded their country with a provision inspired from history and they used the name Israel. It seems that it is lawful for all people to accompany their history in their struggle, but for us as Muslims, it is unlawful to mention any part of this history and to seek from it a help in striving or hope as a support. Indeed, it is Hebrew Nationalism, not Arab Nationalism. It is that which atheists and those who hate Islam propagate. Furthermore, those past and present have known that we, Muslims, are the most well-disposed people towards Arabism who have the strongest connection to its glory and the most sincere regarding its issues; whereas so-called nationalists have no goodness, rather, they are the source of long evil and serious harm).

End of what we wished to transmit to the readers from the speech of Shaykh Muhammad Al-Ghazaly in this context.

In addition, in this book on page 347 he wrote:

Spiritual Destruction

Colonization strives hard using all possible means to distance Muslims from their faith and separate active liberation movements in their countries from Islam, so that these efforts will be born dead, or live sterile bearing neither fruit nor flowers. There is no resurgence, past or present, but that it has a spiritual pillar on which it stands and a spiritual support which it moves. Since the role of belief in this case is to instill conscientiousness,

establishing manners on virtue, adorning life with comprehensive, known and clear traditions; organizing ranks upon a common feeling and pushing them towards one destiny, then colonization aimed at removing religion from all horizons and forming generations alien to faith if not hating it.

The mere mention of Islam has become prohibited at any serious events and in the important affairs. Some may talk around it, but they are afraid to mention it clearly; as if Islam is a criminal that committed a sin and fled from the court which passed judgment to punish. Thus, it cannot appear in societies, and may get the chance to appear disguised under a borrowed name. It moves a little here and there, and when it feels that it will be uncovered it disappears from the scene. How astonishing is this! Why does Islam face all this humiliation?

The answer to this question is that it is due to the existence of colonization which drags behind it the rancor of the first centuries and focuses its attention on weakening Islam in its own countries. It is keen on strangling it in the fields of education, legislation, and all aspects of life. Colonization rests assured that this one community whose conscience has died, its manners degenerated, the meaning of virtue therein has disappeared, the desires of greediness have grown firm and its snakes of selfishness have prevailed.

When there is a community of this type, colonization will be at rest in its present day and thereafter. Thus, when Islam comes to remove these abominations, it is quickly requested to return to its hole and disappear from the scene. It is a name which should not be mentioned and a reality which is not allowed to live.

This is how colonization ruled until Allah (Exalted be He) appointed for us the idea of Arabism as a title under which we could repel the calamities of death. We were very happy about the idea and sought goodness from it. Fundamental Arabism embodies principles that frustrate the aims of colonization. Indeed, education under foreign occupation has created people moved by their instincts, people whose hearts are

devoid of certainty, and thus, they become hallow. When Arabism comes to them, do they

know that chastity is one of its characteristucs, respecting honor is one of its traits, and that protecting women is one of its hidden and open features? Indeed, the narrative of Arabs during the pre-Islamic era testifies to their jealousy for women. Thus, the proverb that states that "every woman with a vest is a maternal aunt", which means that Arabs consider every woman wearing a dress a maternal aunt, and thus, they do not look at her except with respect and chastity, since the maternal aunt is like one's mother. A poet wrote:

I lower my gaze when I see my female neighbor	**until my female neighbor gets into her shelter**

Another poet wrote:

And I do not set aside my whip for the sake of the innocent baby	**to play with him, whereas, I want to gain his mother's love ...!**

Namely, he does not play with a baby indenting indecency against his mother. Are these streets full of those gazing at the opposite gender and seekers of indecencies on Arabic streets?

Are those, whom you see holding the arm of a flirtatious woman displaying her adornments saying to every onlooker (Come, you), Arabs? The Arabs of old had extraordinary honor, great selflessness and a support of the truth despite their suffering of reverses and adversities. Listen to the words of `Urwah Ibn Al-Ward :

And I am such a person whose food is eaten by a group	**Whereas, you are a person whose food is confined to only one**
Do you mock at me because you become fat and you see	**In my face the paleness of truth, since truth struggles**

I distribute my body to many other bodies	**And I get satisfied with sips of cold water**

Do you see the example of a generous person? He prefers others to himself, gives them food and is satisfied with sips of water resulting in the paleness of his face. He refuses to neglect those who come to him as guests, and it is sufficient for him that he distributed his body to many other bodies.

Keep this image in your mind and then ask yourself: Are these Arab cities which you see crowded with the owners of surplus amounts of money, but it is very rare to find them sheltering an orphan or feeding a deprived? Why do we look for Arab traits in such environments which have been deformed by colonization which branded them with the habits of animalism and disintegration? You see one of these people claiming that he is an Arab, whereas he cannot speak Arabic. It is astonishing to listen at night to a radio announcer saying: O my brother citizen: [(ihna bini'mil aih fi hadhihil-ayyam) (What are we doing nowadays) (slang Arabic)]; whereas, he could say: [(ma na'malu fi hadhihil-ayyam) (What are we doing nowadays) (classical Arabic)], but he is interested in immortalizing the language of the street and denying the classical language, although the classical language is the language broadcast on radio stations throughout the world. You do not hear a radio announcer in anywhere addressing his people with a language other than their own classical language. Then, is this out of loyalty to our Arabism to address our people in colloquial language?

The reality is that Islam alone is the only means which immortalizes Arabism in its language, literature and manner; and that hostility against this faith is the real destruction of Arabism in its language, literature and manners. Therefore, it is incumbent upon the callers to Islam to exert every possible effort to manifest this name (Islam) as much as colonization exerts every possible effort to suppress it, and to remove from it the alienation which was woven around it by its enemies so that it becomes familiar to ears and beloved to hearts. However, it is not enough to manifest this name, because what is the value of a form having no essence? It is the duty of the callers to Islam to gather the crowds on its teachings, and to invigorate themselves with its spirit.

The faithful conscience which fears Allah, has mercy upon His Creatures, fulfills obligations, keeps itself away from evils, is courageous in supporting the truth, ready to meet Allah, and follows the example of the conveyor; if the message is that which we should support; rather, we should create in every group and to which we should attribute the achievement of every action, the success of every project, the prevention of every negligence and the protection of every truth. First and foremost, Islam is a big heart, a heart which is

connected with Allah, seeking His Pleasure and fearing Him wherever and whenever it is. Such a heart is not formed by itself, and it is impossible for it to be formed amidst trends of doubts and ignorance which are intentionally directed against it in order to halt and deter it. Indeed, such a heart is formed by the means of organized spiritual nutrition presented in educational programs, in the admonishments at the Masjids and within an environment which is filled with certain concepts which help in respect to virtue and the propagation of it. We are in dire need of forming such consciences in our young offspring who become devoid of them and within the dense casts which have become accustomed to playing and disrespecting all values. I am really astonished, why do we buy a very expensive machine and put in charge of it a worker who does not fear Allah? It will quickly be destroyed at his hands, or at least, it best it will be less productive if it remains unbroken. If we spend a minimum amount of money to instill God consciousness in the heart of this worker, we will achieve a lot. Then do officials spend this minimum amount of money, even if they consider it as the maintenance cost of this machine that has been purchased?

Indeed, from the rights of Allah upon us, and from the rights of our children upon us is to raise the young and the old upon the habit of starting every act in the name of faith, which will be accomplished in the most perfect way. Verily, the faithful conscience has a rightly-guided relation with heaven and a blessed seed in the earth. How truthful are the words of Ahmad Al-Zayn in his description of this faith:

It is the voice of the heaven in the world of	**The earth and a spirit from the Subtle, the Acquainted**

It is a ray under its flash melts	**The tricks of life including showing off and falsification**
It is a secret, the essence of which perplexes the mind	**And sickens the abilities of thought**
The ultimate knowledge of it is that it is a spirit of goodness	**Hidden in person and clear in effect**
Every living person has a watcher from himself	**Which replaces his feeling in the heart**
It resides where desires look for the	**Sin and head towards the abyss of evils**
Which are defiant weakening every restraint from the people	**Despite being alarmed with the evil destiny**
Then conscience screamed warning against these evil desires	**And they hearkened to the Warner's scream**
It is a spirit from the angels elevating	**The descendent of the dust to a world of light**

Times passed by different Prophets	**Whereas, he remains the last Prophet for the rest of time**
Keeping, at all time, what the Prophets left	**Standing in front for remembrance**
Carrying books from the legislation of goodness	**How sacred are these papers and inscriptions**
He does not overlook the mistakes even if	**Witticism appeared with blame and rebuke**

We recite this poetry here honoring grand literature; otherwise, there is no room for a statement after we reflect over that of the Messenger of Allah (peace and blessings of Allah be upon him):(Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt the whole body is corrupt, and that is the heart.)

End of the statement of Al-Ghazaly in his book "Ma' Allah". May Allah reward him with the best reward, as we transmitted it because of its great benefit. I ask Allah (may He be Exalted and Sublime) to correct the hearts of Muslims, to fill them with being pious to him and righteous and to grant us, all our youth and all our brothers the sound understanding of Islam and uprightness on the Straight Path of Allah. Indeed, this is the path of salvation and attainment of dignity and honor in this life and in the Hereafter, as Allah [Exalted and Sublime Be He] states:(Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve.)(Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do.)Allah (may He be Exalted and Sublime) also says:(Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!)("We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.)("An entertainment from (Allâh), the Oft-Forgiving, Most Merciful.")

It is also authentically reported that the Prophet (peace and blessings of Allah be upon him) stated: (Whoever Allah wishes good for, He will grant them the understanding of Islam) And Allah knows best!

May Allah send His Prayers and Peace upon His Servant and Messenger Muhammad, upon his family, his Companions and those who have followed them in piety and righteousness until the Day of Judgment!

continued:

Last Muharram, 1380 A.H., a Al-Bilad newspaper correspondent asked me some questions, some of them relating to nationalism. I gave him the reply that was published in the newspaper.

To realize the whole benefit for our readers, I see it more useful to state these questions and their replies as follows:

The first question: What is Your Eminence's opinion on some foreign parties' call that pan-Arab nationalism is the first tie among the Arabs?

The second question: What is Your Eminence's opinion on the idea prevailing these days to draw a comparison between nationalism and Islam, which is published in some newspapers and magazines in the Kingdom?

The third question: Some sincere preachers tackle simple religious questions in their sermons, such as the way of cutting one's hair and the way of clothing, whereas some questions relating to `Aqidah (Faith) need more focus from those sincere preachers, as these are key issues; what is Your Eminence's opinion on this?

The fourth question: Al-Bilad newspaper would like Your Eminence to give advice to its readers of different classes; what is it?

(Part No : 1, Page No: 319)

The reply to the first question: There is no doubt that the call to make pan-Arabism the first tie among the Arabs is groundless. It is an atheistic call. Advocates of pan-Arabism aim to fight Islam and escape its rulings and teachings. Such a call can be launched by some who do not aim to realize such objectives, but they call for it, imitating and thinking good of others. If those people knew the target of such a corrupt call, they themselves would fight it and keep away from it. A person who has little knowledge about the history of pre-Islam Arabs, knows that the Arabs were of no importance before Islam. Through Islam, the Arabs conquered many countries and ruled almost the whole world. Out of the power of Islam, the Arabs were a reprehensible, respectable nation, but when they changed, Allah (Exalted be He) changed their affairs. Allah (Glorified be He) says: ﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿ **I do not want to repeat words needlessly on this topic for the limited space of the newspaper. The truth is as clear as crystal and beyond question for those who have the least knowledge about the Arabs and Muslims. Allah (Exalted be He) says to His Prophet (may peace be upon him):** ﴾ So hold you (O Muhammad صلى الله عليه و سلم) fast to that which is revealed to you. Verily you are on the Straight Path. ﴿ ﴾ And verily this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه و سلم) and your people (Quraish people, or your followers), and you will be questioned (about it). ﴿ **Allah (may He be Praised) also says:** ﴾ Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is Dhikrukum,(your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its teachings). Will you not then understand? ﴿ **If the call to pan-Arabism aims to unite the Arabs who have common benefits to fight their enemy and drive them out of their occupied lands, this is not the right way to realize such a noble aim. The only way to achieve this end is to return to the faith of Islam, which honored them and through which they ruled the world and to adhere steadfastly to the tolerant teachings and wise rulings of this religion. To realize this end, the Arabs should adopt the rulings of the faith of Islam for their relations with others and always judge by it. Thus, the Arabs will unite, realize their common benefits, overcome**

(Part No : 1, Page No: 320)

their enemies. In addition, they will have good returns both in this world and in the Hereafter. Allah (Glorified be He) says: ﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿ **Allah (Exalted be He) says:** ﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿ ﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿ **Also, He (Glorified be He) says:** ﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿ **There are many Qur'anic Ayahs to this effect. The best to be cited in this regard is a statement made by** Malik Ibn Anas **(may Allah be pleased with him) who said, "Nothing will reform the affairs of the late generations of this Muslim nation but that which had reformed the affairs of the early generations." Indeed, this statement is great and true.**

Oh Allah! Settle our affairs and reform our rulers and all Muslims, as You are the best to answer invocations!

The reply to the second question: It is totally unfair and absurd to draw a comparison between Islam and pan-Arabism. Does pan-Arabism without Islam have any merits to be compared with Islam?! It is totally unfair to neglect the teachings and principles of Islam and focus on what is called pan-Arabism. How can wise people draw a comparison between nationalism, which might have been supported by Abu Jahl, `Utbah Ibn Rabi`ah, Shaybah Ibn Rabi`ah, **and other enemies of Islam, if they were alive and an honorable religion that suits all times and places, and its supporters and advocates are Muhammad (peace be upon him),** Abu Bakr Al-Siddiq, `Umar Ibn Al-Khattab, `Uthman Ibn `Affan, `Aly Ibn Abu Talib, **and other Companions, as well as those who followed their guidance,**

who defended Islam with their souls? Only the insane, blind imitators and enemies of Islam and the Prophet (peace be upon him) who draw a comparison between such nationalism with its characteristics and supporters and the faith of Islam with its characteristics and supporters. It is like a comparison between dung and pearls or between messengers and devils. Whoever fathoms the depths of such a comparison can realize that the comparison between pan-Arabism and the faith of Islam has a greater danger on Islam than the comparison referred to above. How can a comparison be drawn between nationalism, where Hellfire will be the end of whoever dies advocating it, and the faith Islam, where Paradise will be the end of whoever dies adhering to it?

Oh Allah! Guide our people and us to the Straight Path, as You are Able to do all things!

The reply to the third question: There is no doubt that preachers are like doctors for society. It is known that doctors examine diseases and do their best to find a suitable cure for each disease, beginning with the most fatal of such diseases. This was the way of the best of all creatures, Muhammad (peace be upon him) who, when he was sent by Allah to mankind, forbade people to commit the worst of all sins, Shirk (associating others in worship along with Allah). That is why the Prophet (peace be upon him) kept on warning people against Shirk and calling them to Tawhid (monotheism) for ten years after which he began to enjoin people to perform Salah (Prayer) and do other obligatory acts of worship. Similarly, preachers should follow his guidance by tackling the most important issues first and then the lesser ones. However, if the society is a Muslim one, a preacher can discuss both important and ordinary issues alike, and had actually better do so as much as he can. This is because a preacher has to do his best to reform the Muslim society and remove any misconceptions relating to Islamic `Aqidah (Creed) and purify the Muslim nation from any corrupt manner that may harm the Muslim society and weaken its faith. A preacher can begin his sermons by tackling ordinary issues if he has no chance to discuss the most important issues. He can prioritize some issues and delay some others in case he sees that it is better to begin with important issues and is afraid that being occupied with all issues may

lead him to failure in all affairs. As a matter of fact, this is what is done by notable reformers and doctors who care for the ways of reform and treatment and apply the best of these ways. In case they are unable to realize what they seek, they begin to care for what can be obtained. Reflecting on the rules of Shari`ah (Islamic Law) and the biographies of the Prophet (peace be upon him), the Rightly-Guided Caliphs and the righteous Imams, one can realize what I have just mentioned regarding the way a preacher can guide people and lead them to safety. As a matter of fact, whoever has sincere intentions, does his best to realize the truth, seeks guidance from his Lord to the best ways of preaching, and consults knowledgeable scholars, will definitely realize success and be surely guided to what is right. Allah (may he be Praised) says: ﴿ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴾

The reply to the fourth question: My advice for all readers is to adopt Allah's advice in His Book: ﴿ And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh ﴾ **As known by our respectable readers, Taqwa is an inclusive word which means fearing Allah as He should be feared by doing what Allah and His Prophet have enjoined and avoiding what Allah and His Prophet have forbidden out of knowledge, faith, sincerity, love, willing and fear. As a result, a Muslim will surely realize happiness and good return in this world and in the Hereafter. Also, I would like to advise our readers to be sure of all issues and tranquil with regard to judging such issues after discussing them from all aspects and measuring them through Shari`ah criteria represented in the Holy Book and the Sound Prophetic Sunnah. Whatever agrees with such standards should be accepted and whatever opposes them must be avoided. It is worth mentioning that on measuring such issues according to Shari`ah criteria, our reader should keep away from both excessiveness**

and negligence and be unbiased and tolerant. If someone is free from such things and discusses the matter sincerely and with good intentions, they will surely be guided to the truth and the happy end. How many times hastiness led people to suffer from problems lasting for a long time! How many times fanaticism and biasedness resulted in corruption, destruction and fearful returns! May Allah keep us safe from such things! Besides, I advise our readers to call people to the way of Allah, advise one another to do righteous deeds, cooperate in goodness, to enjoin what is good and forbid what is prohibited with wisdom and good preaching. I advise them to change what is wrong as much as possible, as shown in an authentic Hadith: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") **I ask Allah to make us steadfast adherents of truth and to protect us from the evil of trials, as He is the best to be invoked and the best to answer invocations, and Allah knows best! May Allah's Peace be upon His Servant and Prophet Muhammad and upon his family and Companions!**

(Part No : 1, Page No: 324)

Da`wah to Allah and the Manners of those Calling to Allah

All praise be to Allah, the Lord of the worlds! Happy return is to the pious! Transgression should be on none but wrongdoers! I testify that there is no deity but Allah Who has no partner along with Him, the Lord of the ancients and the moderns, and the Everlasting in the heavens and the earth. I testify that Muhammad is Allah's servant, messenger, beloved and trustworthy over His Revelation, whom Allah sent to mankind as a bearer of good tidings, a constant warner, a caller to Allah by His Leave, and as a lamp spreading light. May Allah's Peace be upon him and upon his family and Companions who followed his way in Da`wah (calling) to Allah and fought in Allah's Cause until Allah raised His religion high and made it evident though the polytheists hate it.

Allah (Exalted be He) has created the jinn and mankind just to worship Him Alone and associate no other partner along with Him. He (Glorified be He) has created them so that He would be glorified and be known by His Names and Attributes. Allah (may He be Praised) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿Allah (may He be Exalted and Glorified) says:﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿Allah (may He be Praised) also says:﴾ It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿

Allah (Exalted be He) explains that He has created all creation so that He Alone would be worshiped and glorified, His Commands be obeyed, and His prohibitions be avoided. This is because worship of Allah is monotheism, obedience and submission to whatever He enjoins or forbids. Allah (Exalted be He) also explains that He has created the heavens and the earth and all that is between them so that all creatures should know that He has power over all things and that He surrounds all things in His knowledge.

(Part No : 1, Page No: 325)

Through this we should known that the wisdom behind creation is that Allah (may He be Praised) should be known by His Names and Attributes; He is Able to do all things; He surrounds all things in His Knowledge; and that He must be worshiped, glorified and the creation must submit to His Glory. This is because worship is submission and humility to Allah (Glorified be He). Allah's commands and prohibitions are deemed acts of worship because they are performed with humbleness and submissiveness to Allah (Glorified be He).

Since the details of worship can not be understood wholly and perfectly by the mind which can not realize what has been enjoined or made forbidden, Allah (Exalted be He) sent the messengers and revealed divine books to show the reason for which He has created the creation in detail, so that they can worship Allah and avoid what He has forbidden with certainty. This is because the messengers (peace be upon them) are guides for the creation. They call the jinn and mankind to obey Allah and worship Him Alone. Allah (Exalted be He) has honored and been merciful with the creation by sending them messengers to show people the straight path so that people should not say that no prophets with glad tidings or warnings have been sent to them to show them what is right and what is wrong, thus leaving no excuse before Allah after He had sent messengers and prophets. Allah has set evidence against people by sending them the messengers and revealing divine books to them. Allah (Glorified be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (may He be Praised) says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿

Allah (Glorified be He) also says:﴾ Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ﴿and:﴾ Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. ﴿Allah (Glorified be He) indicates that He sent

(Part No : 1, Page No: 326)

the messengers and the divine books to judge between people by justice and show them the matters of Shari`ah (Law) and `Aqidah (creed) in which they differ. As for Allah's Saying,﴾ Mankind were one community ﴿it denotes that people were one nation following a right course of actions, who had not differed from the time of Adam (peace be upon him) to the time of Nuh (Noah - peace be upon him). People used to follow the right path. This was said by Ibn `Abbas (may Allah be pleased with him) and a group from among the Salaf (the righteous predecessors) and those who followed them. Then, the people of Nuh associated other gods in worship along with Allah, so they differed regarding Allah's rights. Having differed and associated other gods in worship along with Allah, Allah sent them Nuh (peace be upon him) and sent messengers after him. Allah (Glorified be He) says:﴾ Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him ﴿Allah (Exalted be He) also says:﴾ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they

differ, and (as) a guidance and a mercy for a folk who believe. ﴿Allah (may He be Praised) has sent down the Holy Book to judge between people in the matters they differ, to show His Shari`ah for the matters people do not know, to order people to adhere steadfastly to Allah's Purified Shari`ah and forbid them not to do what may harm them sooner or later. Allah (Exalted be He) has made our Prophet Muhammad (peace be upon him) the last and the best of all prophets and messengers (may be upon them). He (peace be upon him) conveyed the message and kept the trust. He gave advice to the whole nation and fought in Allah's Cause. He called people to Allah openly and secretly and was harmed a lot in Allah's Cause, but he was patient as other prophets had been and realized such a great status as they had done. However, he was more patient and was harmed more than them. He (peace be upon him) assumed the burdens of the Mission perfectly, as he spent twenty-three years conveying Allah's message, calling people to worship Allah, and spreading the teachings and rulings of Islam. He spent thirteen out of twenty-three years in Makkah Al-Mukarramah first, calling people to Allah secretly and then openly. During this period he was harmed a lot by his people, but he was patient with them. Though they knew his truthfulness, honesty, merits,

(Part No : 1, Page No: 327)

lineage and status, they envied. He faced stubbornness of the notables and ignorance and imitation of the common people. The notables rejected, were haughty and envied him, and the common people imitated others and misunderstood. As a result, the Prophet (peace be upon him) was harmed a lot.

The following Ayah indicates that noble people knew that truth but they denied it. Allah (Glorified be He) says:﴾ We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny. ﴿Allah (Exalted be He) shows that they did not belie Allah's Messenger (peace be upon him), as they knew he was truthful and honest and they even had called him 'the trustworthy' before Allah revealed the Holy Qur'an to him. They denied the true revelation out of their envy and injustice. However, the Prophet (peace be upon him) paid them no attention and was very patient with them. He continued calling them to the way of Allah, bearing their harm and forgiving their wrongdoings until they exacerbated their harm against him and decided to kill him (peace be upon him). Upon that, Allah (Exalted be He) gave him permission to migrate to Madinah. So, he migrated to Madinah, the first capital of the Muslim nation. In Madinah the faith of Islam, which is Allah's religion, became evident and Muslims had a nation and power. The Prophet (peace be upon him) continued calling people to Islam and showing them the truth. He began to fight in Allah's Cause. He sent messengers everywhere to call people to goodness and guidance and to give them an explanation of the religion revealed to their Prophet Muhammad (peace be upon him). Moreover, he sent squadrons to other tribes and made marked conquests until he made Islam evident by Allah's Support. Then, the Prophet (peace be upon him) died after Allah completed His religion through him and after he (peace be upon him) conveyed the message of Islam perfectly. After that, the Prophet's Companions (may Allah be pleased with them) assumed the responsibility of spreading Islam, following the guidance of their Prophet (peace be upon him). They called people to the way of Allah and went everywhere calling people to Allah and fighting in the Cause of Allah (Glorified be He).

(Part No : 1, Page No: 328)

They did not fear anyone in Allah's Cause. They conveyed Allah's Message, fearing none but Him Alone (may He be Praised). They scattered all over the world, fighting in Allah's Cause and calling people to the faith of Islam. They spread Islam, taught people Shari`ah and `Aqidah with which Allah sent all messengers, which is represented in worshiping Allah Alone and abandoning the worship of other gods such as trees, stones, idols, etc., so that none should be invoked but Allah, none should be asked for help but Allah, no laws should be judged by but Allah's, none should be offered Salah but Allah, none should be offered sacrifices but Allah, and so on. They told people that worship was the right of Allah Alone. They recited the Qur'an, focusing on this right, such as Allah's Saying:﴾ O mankind! Worship your Lord (Allâh) ﴿,﴾ And your Lord has decreed that you worship none but Him. ﴿,﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿,﴾ so invoke not anyone along with Allâh. ﴿and,﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿The Prophet's Companions (may Allah be pleased with them) endured a lot of hardships to spread Islam. They fought in Allah's Cause in the best manner, may Allah be pleased with them. They were followed by the righteous generation from among the Tabi`un (Followers, the generation after the Companions of the Prophet) and the followers of the Tabi`un, from among the Arabs and the non-Arabs. They followed in the footsteps of the Prophet's Companions by calling people to the way of Allah. They endured many hardships to spread Islam. They carried out the mission they were entrusted patiently and sincerely. They sincerely fought in Allah's Cause as they would fight whoever renounced Islam, resisted it or did not pay Jizyah (poll tax required from non-Muslims living in an Islamic state) prescribed by Allah (Exalted be He). They assumed the responsibility of Da`wah to Allah after the death of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). They all endured many hardships until Allah's religion became widely-spread. They were then followed by some knowledgeable,

(Part No : 1, Page No: 329)

religious people, Arabs and non-Arabs, from Arabia and other parts of the world, who have been predestined to be granted everlasting happiness by embracing Islam, calling to Allah's religion and fighting in Allah's Cause patiently. They have mastered the whole world because of their patience, faith and fighting in the Cause of Allah (Glorified be He). Allah's statement to the Children of Israel can be applicable to them :﴾ And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). ﴿Such a statement can be

applicable to the Prophet's Companions and those who followed their way of Da`wah to Allah. They became leaders who gave guidance to the people under Allah's Command, because of their patience and faith. Leadership in religion can be easily achieved through patience and certainty. Thus, the Prophet's Companions and those who followed his guidance will be forever the leaders who give guidance to people under Allah's Command. It is clear for knowledge seekers that Da`wah to Allah is the most important task one can do. The Muslim nation is in dire need of Da`wah to Allah wherever and whenever they are.

Da`wah to Allah can be summarized in the following points:

First: the ruling on and merits of Da`wah to Allah

Second: how it should be carried out

Third: to what a Da`y should call

Fourth: morals and etiquettes of the Da`ys to Allah. By Allah's guidance, help and support, we can say:

(Part No : 1, Page No: 330)

First: the ruling on and merits of Da`wah to Allah :

Proofs from the Holy Qur'an and the Prophetic Sunnah stress the obligation of Da`wah to Allah (Exalted be He) in Islam. There are many proofs of this obligation. Allah (Glorified be He) says:﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴿Allah (may He be Praised) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿Allah (Exalted be He) says:﴾ and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم). ﴿Allah (may He be Praised) also says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿Allah (may He be Praised) explains that the followers of the Prophet (peace be upon him) are those who call to Allah and that they are the people with insight. As known, it is obligatory to follow the Prophet (peace be upon him) and act upon his religion, as Allah (Glorified be He) says:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴿Scholars say that Da`wah to Allah (Glorified be He) is a collective obligation in the countries where preachers perform this task. This is because every country needs some people to carry out the mission of Da`wah to Allah. It is a collective obligation in the sense that if some carry out this obligation, the others are not sinful and it becomes a stressed Sunnah and a righteous deed that they can perform.

If all the people of a particular country do not fulfill such an obligation perfectly, they become sinful and it becomes obligatory for everybody to fulfill it according to the capability and possibility of each. In general, there should be a group of people

(Part No : 1, Page No: 331)

to carry out the task of Da`wah to Allah (Glorified be He) all over the world, conveying the Message of Allah and showing Allah's Ordinances with every possible means. This is because the Prophet (may peace be upon him) sent messengers to kings and rulers with messages, calling them to Allah (Exalted be He).

Nowadays Allah (Glorified be He) has made Da`wah easier as new methods of Da`wah have arisen. There are now many different approaches to Da`wah to Allah, thus leaving no excuse to people. These means include the radio, the television, the press and others. Thus, it is obligatory for knowledgeable and righteous people and the followers of the Prophet (peace be upon him) to fulfill such an obligation. They should support one another to convey the Message of Allah to mankind, fearing nobody for the sake of Allah. They should not favor anyone, young or old, rich or poor; rather, they have to convey Allah's Ordinances to humanity in the same way that such ordinances were revealed to the Prophet (peace be upon him). This mission may be an individual obligation if there is none to enjoin what is good and forbid what is wrong. This is because enjoining what is good and forbidding what is wrong is both an individual and a collective obligation. If you are in a place where none fulfill such an obligation or convey Allah's Ordinances except you, it is obligatory for you to fulfill it. If there are some people who carry out the mission of Da`wah, convey Allah's Message, enjoin what is good and forbid what is wrong other than you, it becomes a supererogatory act for you. If you continue fulfilling such an obligation, you will become among those who compete with one another in doing righteous deeds. The evidence of being a collective obligation is Allah's Saying:﴾ Let there arise out of you a group of people inviting to all that is good (Islâm) ﴿Commenting on this Ayah, Al-Hafiz Ibn Kathir and some scholars said Allah (may He be Praised) orders mankind to appoint a group from among them to carry out the mission of Da`wah to Allah, propagate His religion, and convey His Message. It is well-known that Allah's Messenger (peace be upon him) invited people to Allah. He called the people of Makkah to Allah as possible as he could. Similarly, the Prophet's Companions (may Allah be pleased with them) did the same

(Part No : 1, Page No: 332)

as possible as they could. When they migrated, they expanded the range of Da`wah to Allah. Then, when they traveled to different countries all over the world after the death of the Prophet (peace be upon him), they (may Allah be pleased with them) carried out Da`wah to Allah according to capacity and religious knowledge of each of them. When preachers are few and sins and ignorance are rampant, Da`wah to Allah becomes an individual obligation, each according to his capacity. If someone is carrying out the mission of Da`wah in a village, a small town, etc., it becomes sufficient and the mission becomes a supererogatory act for others.

As for the other parts of the world and other people, both scholars and rulers have to make Da`wah to Allah and convey Allah's Commands, each according to his capacity. This is an individual obligation for each of them.

Thus, Da`wah to Allah can be a collective or an individual obligation according to circumstances.

As for rulers and those in authority, it is more obligatory for them to convey Allah's Message to every possible country through all possible means and in all languages. They have to convey Allah's Commands in all languages so that the faith of Islam can be conveyed to all people in their languages. Da`wah to Allah has become easier, as means like radio, television, press and others are now available. Preachers have to convey Allah's Commands by every possible means in religious ceremonies and Friday Khutbahs (sermons).

(Part No : 1, Page No: 333)

They have to propagate the faith of Islam everywhere, each according to his capacity and religious knowledge. Due to the spread of destructive principles, such as atheism, denial of Allah, denial of divine messages, denial of the Day of Resurrection, Christianization and other misleading missions, Da`wah to Allah has become an obligation that has to be fulfilled by Muslim scholars and Muslim rulers. They have to propagate Islam everywhere by all possible means, written or spoken. They should not neglect such an obligation and depend on other people to carry out such a task. This is because there is a dire need for cooperation, participation and mutual support to fulfill the obligation of propagating Islam more than ever. It is a fact that the enemies of Islam support one another to raise doubts about Islam. They call people to do what can take them out of the bale of Islam. Therefore, it has become obligatory for Muslims to face such atheistic activities by Islamic activities Islamic Da`wah by all possible means. This will be fulfillment of one of the obligatory duties made by Allah for His servants, which is Da`wah to Him (Exalted be He).

Merits of Da`wah to Allah:

There are many Qur'anic Ayahs and Prophetic Hadiths on the merits of Da`wah to Allah and those calling to the way of Allah. Also, many Hadiths well-known to knowledgeable people report that the Prophet (peace be upon him) sent Da`ys (callers to Islam) to rulers. Allah (Glorified be He) says:﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾This great Ayah mentions and praises the Da`ys to Allah. It stresses that none is better in speech than those who invite to Allah, topped by the prophets (peace be upon them) and their followers, each according to his efforts in Da`wah, his knowledge and his merit. It is an honor for anyone to be a follower of the prophets in inviting to Allah so as to be included in Allah's Saying:﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾

(Part No : 1, Page No: 334)

The Ayah means that none is better in speech than such a person as he invites to Allah (practices Da`wah), guides people to Allah and acts upon Allah's Commands. This means that the Da`y (caller to Islam/Allah) is a person who calls people to the truth, acts upon it, warns people against what is wrong and avoids it, announces that he is one of the Muslims, proud, and happy about the grace of Allah. The Da`y is not like those who fear to make Da`wah to Allah or reluctant to declare that they are Muslims in order not to displease particular people. There is neither might nor power except with Allah. A Da`y makes Da`wah to Allah, is sure of Allah's Commands, declares Allah's right, exerts much effort to call people to the way of Allah, acts upon what he enjoins people to do and avoids what he forbids people not to do. Such a preacher should be the fastest to do what he enjoins people to do. Also, he ought to keep himself far from all that he forbids people to do. He has also to declare out of pride and happiness that he is a Muslim and that he invites people to Islam. Allah (Glorified be He) says:﴿ Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass. ﴾

Rejoicing in Allah's Mercy and Bounty is permissible. Rejoice out of pride is forbidden. Such kind of forbidden rejoice is mentioned by Allah (may He be Praised) in the story of Qarun :﴿ "Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh). ﴾Such exultance is a joy resulting from pride; therefore, it is forbidden.

As for rejoicing out of being a follower of Allah's Religion and being guided by Allah and declaring such things to let others know this blessing, it is a desirable practice. The Ayah is evident on the merit of Da`wah to Allah and that it is one of the best acts of worship a Muslim can do to get nearer to Allah. It shows the highest rank of those who carry out the Da`wah to Allah, especially the prophets (peace be upon them) and at the forefront and the best of whom are Messenger Muhammad (peace be upon him). Allah (Glorified be He) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾Allah (may He be Praised) shows that the Messenger

(Part No : 1, Page No: 335)

(peace be upon him) invites people to Allah with sure knowledge and so do his followers. This shows the merit of Da`wah to Allah and that the followers of the Prophet (peace be upon him) are those who invite people to Allah with sure knowledge. The 'sure knowledge' means that the Da`y must be aware of what he enjoins people to do or forbids them not to do. This is an honor and a merit for them all. As reported in the Sahih Prophetic Hadith, the Prophet (may peace be upon him) said:﴿ One who guides to something good has a reward similar to that of its doer. ﴾(Related by Muslim in the Sahih (authentic) Book of Hadith)The Prophet (peace be upon him) said:﴿ "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of

the people who follow him (in sinfulness) without their sins being diminished in any respect". ❫(Related by Muslim) This also points out the merit of Da`wah to Allah. It was authentically reported that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him):❪ By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable of camels. ❫(Agreed upon by Al-Bukhari and Muslim) Also, this guides us to know the great merit of Da`wah and that a person inviting people to Allah (Exalted be He) gets a reward equivalent to those who follow him in righteousness even if they are thousands of millions. What a great reward the Da`ys to Allah will get! It is as clear as crystal that the Prophet (peace be upon him) will get a reward equivalent to those who follow him in righteousness. What a great reward it is! Our Prophet (peace be upon him) will get a reward equivalent to those who follow him in righteousness until the Day of Resurrection because he (peace be upon him) conveyed the Message of Islam to them and guided them to the right path. Similarly, the Prophets (peace be upon them) will be given a reward equivalent to those who followed them in righteousness. The Da`ys to Allah will get a reward equivalent to those who follow and respond to their Da`wah in righteousness. Thus, everyone should seize the opportunity and spare no time to get such a great reward.

Second: how it should be carried out

The way and techniques of Da`wah (calling to Islam/Allah) are clarified by Allah (Glorified and Exalted be He) in the Qur'an, and some of them are mentioned in the Sunnah (whatever is reported from the Prophet). One of the clearest examples is Allah's

(Part No : 1, Page No: 336)

Saying,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿Allah (Glorified be He) has clarified the way that should be followed by the Da`ys (callers to Islam/Allah). First, they should begin with wisdom, which refers to the evident, convincing pieces of evidence that reveal the truth and refute falsehood. That is why some interpreters said that it is the Qur'an, as it is the greatest wisdom, and it perfectly reveals the truth. Some others said that it refers to the evidence in the Qur'an and the Sunnah (whatever is reported from the Prophet). Anyhow, wisdom is a great word that means calling to Allah (Exalted be He) on the basis of knowledge, insight and solid, convincing evidence. It is a common word that is given for many concepts, including prophethood, knowledge, understanding religion, reason, and piety. It is similar to what Al-Shawkany (may Allah be merciful with him) said, "Wisdom is the thing that protects from foolishness." This means that every word that protects you from foolishness, as well as anything that keeps you away from falsehood; and every clear, true statement is considered wisdom. The Qur'an is the most worthy of the designation 'wisdom', and next comes the authentic Sunnah. Allah (Exalted be He) calls it wisdom in the Qur'an,﴾ and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood) ﴿, Al-Hikmah refers to the Sunnah. Allah (Glorified be He) also says,﴾ He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. ﴿Clear evidence is called wisdom; and clear, truthful statements are called wisdom as previously mentioned.

Wisdom is a word that prevents someone who hears it from being misled by falsehood, and calls them to adhere to the truth and abide by the limits of Allah (Glorified and Exalted be He).

(Part No : 1, Page No: 337)

A Da`y should call people with wisdom. If the invited person is reluctant, you should use fair preaching, Ayahs and Hadiths that encourage him. If he has any doubts, you should argue with him with the better preaching, be patient, use the Qur'an and the Sunnah that include temptation and intimidation. You should do your best to clarify any doubtful matter with clear evidence in a reasonable manner. You should be patient, and never be cruel. This is the best way for the invited person to accept the truth and you should always be patient in argument. When Allah (Glorified and Exalted be He) sent Harun (Aaron) and Musa (Moses) (peace be upon them) to Pharaoh, He asked them to speak to him gently, even though he was the cruelest tyrant. Allah (Glorified and Exalted be He) says about His order to Musa and Harun,﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿He (Glorified be He) says about Prophet Muhammad (peace be upon him),﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿Thus, it is known that the wise, straight way of Da`wah is being wise, knowledgeable of its ways, and never being cruel or hasty, but rather addressing people with wisdom, which refers to the clear, truthful sayings of the Qur'an and Hadith; fair preaching and gentle argument. This is the approach that should be adopted while practicing Da`wah. On the other hand, Da`wah based on ignorance is harmful, and never be useful, as we will mention later when describing the morals of Da`ys. Practicing Da`wah while being ignorant of evidence, is just like speaking about Allah (Exalted be He) without knowledge. Approaching Da`wah by the use of violence brings more harm than benefit. You should follow Allah's order mentioned inSurah Al-Nahl,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) ﴿unless the invited people show obstinacy and injustice. In this case, there is no harm in being harsh against them. Allah (Glorified be He) says,

(Part No : 1, Page No: 338)

﴾ O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them ﴿He (Exalted be He) also says,﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴿

Third: to what a Da`y should call

A Da`y (caller to Islam/Allah) should invite people to clarify one thing as done by all messengers (peace be upon them) - that is, Allah's straight path, which is Islam, the true religion of Allah. In fact, this should be the objective of Da`wah (calling to Islam). Allah (may He be Praised) says:﴾ Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) ﴿The way of Allah is Islam, the straight path. It is Allah's religion with which He sent His Prophet Muhammad (peace be upon him). It is the principle to which people should be called, not the ideology or thought of any one. People should be called to Allah's straight path with which He sent His Prophet Muhammad (peace be upon him) and which is indicated by the Qur'an and authentically narrated Sunnah of the Prophet (peace be upon him). The starting point thereof should be calling people to the sound `Aqidah (creed), devotedness to Allah, worshiping Him alone and believing in Him, His messengers, the Last Day and all that Allah and His Messenger told us. This is the essence of the straight path, namely, calling people to admitting Allah's Oneness, being devoted to Him and believing in Him and His messengers (peace be upon them). To this may also be added calling people to believing in all that we were told about by Allah and His Messenger, regarding past events, the Hereafter, the end of time and others. And calling people to Allah's obligations, such as performing Salah (Prayer), paying Zakah (obligatory charity), fasting Ramadan, Hajj and the like; inviting people to Jihad in the Cause of Allah, enjoining what is good, forbidding what is evil and abiding by Allah's commandments regarding Taharah (ritual purification), Salah, transactions, marriage, divorce, crimes,

(Part No : 1, Page No: 339)

expenditure, war, peace and all other affairs. This is because Allah's religion is of a comprehensive nature in that it deals with people's interests in this world as well as in the Hereafter and all that people need in religion. It also calls to proper conduct and good deeds and forbids immorality and bad deeds. It comprises worship and leadership, in the sense that a Muslim may be a worshiper and an army commander. It also comprises worship and rule, in the sense that a Muslim may be a worshiper who offers Salah (Prayer) and observes Sawm (Fast) and a ruler who puts Allah's laws and rulings into practice. It also comprises worship and Jihad, in the sense that a Muslim calls people to Allah and fights in Allah's Cause against those who forsake Allah's religion - that is, Qur'an and sword, in the sense that a Muslim contemplates and reflects on the Qur'an and puts its rulings into practice even by the force of sword if it is necessary. It also comprises politics and sociality, in the sense that it propagates good conduct, brotherhood and unity of Muslims. Allah (Glorified and Exalted be He) says in this regard:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿Thus, Allah's religion calls people to a sagacious, sound polity that unites not separates, brings hearts closer not sows division, respects Islamic brotherhood, calls for cooperation with one another in good and piety, advises people for the sake of Allah, urges people to render back trusts, enforces Shari`ah (Islamic law), and abandons judgment with which Allah has not enacted. Allah (may He be Praised) says:﴾ Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. ﴿

This religion is also politics and economics, policy, worship and jihad. It adopts a balanced economic system that is in a medium position between extremist ideologies. It is not cruel, unjust capitalism that does not know religious limits and admits acquisition of money by hook or by crook. It is not an atheistic communistic system that does not respect private ownership, and does not hesitate to commit injustice, atrocities and aggression against people. Rather, it is between the two extremes and follows a middle course between both false systems. Westerners highly esteemed and loved money so much

(Part No : 1, Page No: 340)

and accumulated it by all possible means even if prohibited by Allah (Glorified and Exalted be He). However, Eastern atheist Soviet Russians and those who followed their system did not respect private ownership and confiscated people's properties forcibly, feeling no shame. On the contrary, they enslaved and prosecuted people, disbelieved in Allah, denied all religions, and said life is materialistic. Therefore, they felt unmistaken to overtake unrightfully the properties of people. They also did not feel any pricking of conscience for committing genocide and taking over wealth. They did not consider worthwhile the means of lawful earning that Allah has sanctioned, i.e. acquiring money through exploiting one's physical and mental abilities as well as all other tools granted to one by Allah. On the other hand, Islam's economic system protects private property, provides for acquisition of money by lawful means and prohibits unlawful means or acquiring money by injustice, cheating, usury and oppression. Rather, it respects and recognizes the inviolability of individual and public ownership. Islam is thus in a medium position between the two unjust economic systems, in that it declares that acquisition of money is lawful and encourages people to acquire it but in a judicious way, which may not hinder a person from his obligations to Allah and His Prophet (peace be upon him). Allah (Glorified and Exalted be He) says:﴾ O you who believe! Eat not up your property among yourselves unjustly ﴿In the same regard, the Prophet (peace be upon him) said:﴾ The Muslim is inviolable for his Muslim brother, as for his blood, wealth and honor. ﴿He also said:﴾ Your blood, your properties and your honors are as sacred to one another as the sanctity of this day of yours in this month of yours in this town of yours. ﴿The Prophet (peace be upon him) said:﴾ It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not. ﴿

Asked what kind of money acquisition is good, the Prophet (peace be upon him) replied: The work of a man's own hand, and every legitimate sale. Furthermore, he (peace be upon him) said: Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor. This clearly indicates that the Islamic economic system is a moderate. It lies between unjust capitalism adopted by Westerners and their followers and that of the atheistic Communists, who have declared

(Part No : 1, Page No: 341)

people's wealth inviolable, dishonored the real owners of wealth, enslaved and subjugated other nations violating their inviolabilities. Thus, it is permissible for you to adopt Shar`y (Islamic legal) lawful means of earning. You are better entitled to your money and earnings through means deemed lawful by Shari`ah.

Islam also preaches brotherhood based on faith, advising others for Allah's sake and mutual respect among Muslims. To have it materialized, it calls to shun grudge, malice, cheating, misappropriation and similar other vices. Allah (Glorified and Exalted be He) says: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another He (Glorified and Exalted be He) also said: The believers are nothing else than brothers (in Islâmic religion).

The Prophet (peace be upon him) said: A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. Thus, a Muslim is the brother of a Muslim and thus it is incumbent upon him to respect, not to despise others. It is also obligatory on a Muslim to do justice to his Muslim brother and to give him his dues through all the means laid down by Allah (Glorified and Exalted be He). The Prophet (peace be upon him) said: The believer is the believer's mirror. Dear Muslim brother, you are a mirror for your brother, and you are a brick in the structure of Islamic brotherhood. So, fear Allah regarding your obligations to your brothers. You have to realize such obligations, treat him justly, faithfully and truly. You also have to accept Islam as one package - take it or leave it. You should not accept only `Aqidah (creed) and neglect rulings and good deeds; nor should you only adopt rulings and good deeds and neglect `Aqidah. In short, you must adopt Islam as a whole, `Aqidah, action, worship, Jihaad, sociality, politics and economics. In other words, adopt all aspects of Islam. Allah (may He be Praised) says: O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

Some of the Salaf (righteous predecessors) explained the Ayah (Qura'nic verse) to mean that you should completely enter into the fold of Islam. The word 'Silm' in the Ayah means Islam as well as peace, because Islam is the way to safety and salvation both in this world and in the Hereafter. So, it is Islam and peace, as Islam calls for peace and prevention of bloodshed

(Part No : 1, Page No: 342)

through Hudud (prescribed penalties), Qisas (just retaliation) and Shar`y jihad laid down by Allah. Actually, it is both peace and Islam, safety and faith. In this regard, Allah (Glorified and Exalted be He) says: O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) The word 'Silm', i.e. peace, in the Ayah means that you are to enter the fold of Islam completely and take it as one package. You should be careful not to adopt some aspects while neglecting others. Rather, you have to adopt Islam as a whole: and follow not the footsteps of Shaitan (Satan). This refers to acts forbidden by Allah. Satan calls to disobedience and to neglecting the teachings of Islam completely, and this is why he is the biggest enemy. Therefore, it is obligatory on a Muslim to adopt Islam as a whole, hold fast to the Rope of Allah, and be alert against all reasons of division and dispute. You, thus, have to put into practice Allah's Shari`ah regarding acts of worship, transactions, marriage, divorce, maintenance of dependants, suckling, peace, war, dealing with friends and enemies, and crimes. In short, Allah's commandments have to be adopted in every aspect of life. Avoid making friendships with someone simply because they happened to have supported you on some occasion; or showing enmity to someone else because they opposed you in an opinion or an issue. This does not go in line with the principles of objectivity. The Companions (may Allah be pleased with them) differed among themselves on some issues, but such difference of opinion never affected their clear heartedness or cordiality of their brotherhood. (They were pleased with Allah and Allah was pleased with them). Accordingly, a Muslim acts according to Shari`ah and sticks to truth, giving it priority over everything once substantiated. However, this does not lead him to be unfair or unjust to his brother who holds a different point of view on an issue where there may be a variety of interpretations and explanations. The same applies to issues whose substantiating Nass (text) is open to Ta'wil (allegorical interpretation), in which case, a difference is pardonable. Your duty is only to advise such a person and to love his good action under all circumstances. This difference of opinion should never lead to division or create enmity and, thus, give enemies power over both the disagreeing parties. (There is no power or might except with Allah).

Islam is the religion of justice, truth, goodness and equality, except in certain cases made as exceptions by Allah (Glorified and Exalted be He). It calls people to all that is good - virtues, good deeds, justice, equity and avoiding all immoralities. Allah (Exalted be He) says:

(Part No : 1, Page No: 343)

Verily, Allâh enjoins Al-`Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law:

polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed. ❳He (Exalted be He) also says:❲ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ❳

In brief, it is obligatory on a Da`y (caller to Islam) to call people to Islam as a whole, without making any distinction between people and without being partial with a certain school of jurisprudence, tribe, sheikh, chief or any other things. On the contrary, his chief aim should be proving the truth, explaining it to the people and making them stick to it regardless of whether other people hold opposite views or not. When prejudice arises and when it is said that the school of jurisprudence of somebody is better, dissensions and discord takes place so strongly that some people may not offer Salah led by a person who belongs to another school of jurisprudence. Undoubtedly, such a behavior of extremists is a great calamity tantamount to following the footsteps of Satan. In fact, all the Imams of the schools of jurisprudence of Islam were rightly guided. Al-Shafi`y, Malik, Ahmad, Abu Hanifah, Al-Awza`y, Is-haq ibn Rahawayh, and their likes were Imams of guidance and truthful preachers who called people to the way of Allah and guided them to the truth. No doubt, there were differences of opinion among them on some issues due to ambiguity of evidence for some of them. Regarding their differences, they were either practicing Ijtihad (juristic effort to infer expert legal rulings) correctly and would receive two rewards, or practicing Ijtihad incorrectly and would thus receive a single reward. Your duty is to know their esteem and superiority and ask Allah to be merciful with them. You should also recognize them as the preachers of guidance and Imams of Islam. This should not lead you to blind imitation and extreme fanaticism. You should not claim that a certain school of jurisprudence is more worthy of being followed or that it is beyond the scope of mistaking. This is a absolutely wrong.

Your duty is to adopt truth and follow it, when you are convinced of its authenticity, even if someone or another is against it. Actually, you should not be a fanatic that blindly follows others. Rather, you should acknowledge the excellence of all Imams,

(Part No : 1, Page No: 344)

taking due precaution regarding yourself and your religion. True opinions only should be accepted, satisfied and put into practice. Fear Allah and realize that you are always being watched by Allah (Glorified and Exalted be He). Do justice to yourself through believing that there is only one truth. Believe that if a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) exercises Ijtihad correctly, he will be rewarded twice; otherwise, he will be rewarded only once. I mean the Mujtahids who belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) who are learned, faithful and rightly-guided as authentically reported from the Prophet (peace be upon him). **As for the aims and objectives of Da`wah,**

it is to bring forth mankind from darkness into light, and to guide them in such a way that they may adopt truth and thus be saved from Hellfire and Allah's wrath. It also aims at bringing forth disbelievers from the darkness of disbelief into the light of guidance, bringing forth the ignorant from the darkness of ignorance to the light of knowledge, and bringing forth the disobedient from the darkness of sins to the light of obedience. Such are the actual objectives of Da`wah. Allah (Glorified and Exalted be He) says:❲ Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. ❳Allah's messengers were sent to bring people out from darkness into light. Likewise, a Da`y of truth practice carries out Da`wah actively in order to bring people out from darkness toward light and thus save them from Hellfire, to save them from obeying Satan and to free them from following their own selfish desires, so that they may obey Allah and His Messenger.

(Part No : 1, Page No: 345)

Fourth: morals and etiquettes of the Da`ys to Allah

The morals and qualities necessary for a Da`y (caller to Islam) are highlighted by Allah (Glorified and Exalted be He) in many occurrences in the Qur'an.

First: devotedness. It is obligatory on a Da`y to be so devoted to Allah that he neither intends to show off, nor wants a good reputation nor praise from people. Rather, he should only call to Allah to please Him. Allah (may He be Praised) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) ﴿He (Glorified and Exalted be He) also says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness) ﴿Therefore, you have to be devoted to Allah (Glorified and Exalted be He). It is the most important virtue and the greatest quality that has to characterize your way of Da`wah (call to Islam), i.e. observing Allah and the Hereafter.

Second: knowledge. Invite people to Allah with firm knowledge. You should not be unaware of or ignorant about what you call people to.﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿Knowledge is an inevitable obligation. You should not call people while you are ignorant nor talk about a topic you are unaware of. An ignorant person destroys and never constructs, spoils and never reforms. You, servants of Allah, have to fear Allah and never say anything about Him without knowledge. Likewise, you should never preach something unless you have sure knowledge and insight into what Allah and His Messenger (peace be upon him) said about it. Sure knowledge is inevitable and essential for a seeker of knowledge or a Da`y to be fully conversant with and have a deep knowledge of all the aspects of what he calls to. He must also be sure of the proofs that substantiate his topic. Once he is sure of the truth of his point, he should then call people to it, regardless of whether it is a call to do or to abandon something, i.e. an act of obedience to Allah and His Messenger or an act forbidden by Allah and His Messenger (peace be upon him). The call should be based on sure knowledge and insight.

(Part No : 1, Page No: 346)

Third: among the qualifications necessary for a Da`y is that he should have patience, kindness and softheartedness with forbearing temperament as the prophets (peace be upon them) were. Never should a Da`y be rushing, violent or unduly strict. Rather, he has to be patient, forbearing and kind while practicing Da`wah. To this effect, we have stated some evidence earlier. For example, Allah (Glorified and Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿He (may He be Praised) also says:﴾ And by the Mercy of Allâh, you dealt with them gently. ﴿Within the context of the story of Musa (Moses) and Harun (Aaron), Allah (Glorified and Exalted be He) says:﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿The Prophet (peace be upon him) is authentically reported to have said:﴾ O Allah, who (happens to) acquire some kind of control over the affairs of my people and is kind to them, be kind to him; and who (happens to) acquire some kind of control over the affairs of my people and is hard upon them, be hard upon him. ﴿(Related by Muslim in his Sahih).So, it is obligatory upon you, slaves of Allah, to be kind in your Da`wah, and not to be harsh with people. Do not make people turn away from religion because of your harshness, ignorance or violent, harmful approach. It is thus obligatory on you to be forbearer, gentle and pleasant and lenient in speech so that your words may have an effect on the heart of your brother, or that it may have an effect on one toward whom your Da`wah is directed. As such, people will receive your Da`wah better, will be affected with it and will show appreciation. On the contrary, harshness causes disaffection, distance, and division, not unity.

Among the necessary etiquettes and attributes a Da`y should, or even must have is to act upon what he is calling people to. He should be a good example for those whom he invites to Allah - that is, he should not call to something which he himself does not do, or call to abandon something that he himself does. In fact, this is the condition of the losers - we seek Allah's refuge from this. But the winning believers call to the truth, act upon it, practicing it actively and vividly and never do what they forbid people to do. Allah (Glorified and Exalted be He) says:﴾ O you who believe! Why do you say that which you do not do? ﴿﴾ Most hateful it is with Allâh that you say that which you do not do. ﴿He also says,

(Part No : 1, Page No: 347)

rebuking the Jews for enjoining righteousness on people while forgetting to practice it themselves:﴾ Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense? ﴿

The Prophet (peace be upon him) is authentically reported to have said:﴾ On the Day of Resurrection, a man will be brought and thrown in Hell-Fire. His intestines will then pour forth and he will revolve around them like a donkey revolves around a millstone. The people of Hell would gather around him and say: "O, so and so, what happened to you? Did you not use to command us to adhere to right and forbid us to do wrong?" He will say: "Of course, it was so; but I used to enjoin right but did not practise it myself and I used to forbid wrong but committed it." ﴿This will be the case with whoever calls to Allah, enjoins good and

prohibits evil while his words are contrary to his actions - we seek Allah's refuge from this.

So, from among the most important and greatest attributes a Da`y has to be characterized with is to act upon that which he calls people to and not to do things that he prohibits. A Da`y should have excellent behavior, good reputation, patience, persistence, sincerity and strife in guiding people to goodness and keeping them away from falsehood. He should supplicate to Allah to guide the people whom he invites. He should say to the people he invites: May Allah guide you, grant you the ability to accept the truth. Thus, you should call and guide him, forbear his misbehavior and even supplicate to Allah to guide him. On hearing people saying about the tribe of Daws that they disobeyed, the Prophet (peace be upon him) said:❨ O Allah, guide Daws and bring them close. ❩So, you should supplicate to Allah for those you call to be guided and accept the truth with patience and persistence and do not lose hope. Moreover, you should say only that which is good and never rebuke or say bad words that might cause people to turn away from truth. However, if someone commits aggression and injustice, they will be given different treatment. Allah (Glorified and Exalted be He) says:❨ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ❩

So, the one who commits injustice through opposing the Da`wah with evil and enmity is to be dealt with in a different manner. If possible, such a person should be imprisoned or given suchlike disciplinary punishment, which depends on the kind of injustice he commits. But as long as he causes no harm, you should be patient,

(Part No : 1, Page No: 348)

seeking Allah's reward, and to argue with him in ways that are best. Anyway, if such a person causes you any personal harm, it is to be endured with patience as did Allah's messengers and those who followed them in good.

I ask Allah (Glorified and Exalted be He) to grant us all the ability to practice Da`wah in the best manner. May He reform our hearts and actions and grant us understanding of and holding fast to the religion. May Allah also make us among those who are guided, who guide others, are righteous and teach others righteousness. Surely He (Glorified and Exalted be He) is the most Supreme, the Most Noble. May Allah's peace and blessings be upon His Slave, Messenger and Prophet Muhammad, his family, Companions and all those who followed in good till the Day of Judgment.

duties of a teacher

All praise be to Allah, and may peace and blessings be upon the Messenger of Allah. one of the most important duties of a teacher is to make students keen for knowledge-seeking, so they will learn about the religious matters that they should not be ignorant of, such as knowledge of the sound `Aqidah (creed), the rulings of Salah (Prayer), Zakah (obligatory Charity), Sawm (Fast), and Hajj, and the rulings on transactions for those who buy and sell commercially, and other profit-making domains. In this way they will be fully aware and guided regarding such affairs. Allah (Glorified be He) created humans and Jinn to worship Him Alone, without Shirk (associating others with Allah in His Divinity or worship). The `Ibadah (worship) of Allah is to dedicate all forms and acts of worship to Him Alone, to obey His Commands and abstain from His prohibitions. The only way to know these issues in detail is through seeking knowledge. The more diligence and efforts a student exerts in seeking knowledge, the nearer they are to success and to achieving the sought-after goal through Allah's Help.

Amongst the most important means of achieving the goal and attaining the desired knowledge of the Shari`ah (Islamic law) is sincerity to Allah in this quest and taking care not to seek it for another purpose, such as Riya' (showing-off) or such worldly purposes. The Prophet (peace be upon him) is reported to have said,("Anyone who acquires knowledge by which Allah's Pleasure should be sought, but acquires it only to gain some worldly advantage, will not smell the fragrance of Jannah (Paradise) on the Day of Resurrection.")(Related by Abu Dawud through a Hassan [good] Isnad [chain of narrators])Also, Al-Tirmidhy recorded that the Prophet (peace be upon him) said,("Anyone who acquires knowledge to compete with the scholars, dispute with the ignorant, or attract the attention of people to themselves, Allah will cast them into the Fire.")It is, therefore, obligatory on the student of knowledge and on every Muslim to devote their deeds sincerely to Allah Alone, acting upon the Saying of Allah:(So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.)And His Saying (may He be Praised):(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))And the Hadith Qudsy (Revelation from Allah in the Prophet's words) in which Allah (Glorified and Exalted be He) says:("I am, of all, the One Who Who stands richly above any need of partnership.

Anyone who does an act associating other partner with Me, I shall leave them to that which they associated with Me.")(Related by Muslim in his "Sahih [Book of Authentic Hadith]")

Therefore, it is obligatory on the teacher to devote care to this issue and first be the living example of it by showing sincerity to Allah in all their deeds and maintaining a good reputation and conduct, as students follow the example of their teachers in both the good and bad. A teacher should exert utmost efforts in acquiring the knowledge inherited from the Messenger of Allah (peace be upon him) and pass onto their students that which is beneficial and helpful to them in acquiring knowledge. A teacher should always remind students of the good end of the devotees and the bad end awaiting others.

Another of the most important means to acquiring knowledge is Taqwa (fearing Allah as He should be feared) and being mindful of Allah in all circumstances. Allah (Glorified and Exalted be He) says:(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).)(And He will provide him from (sources) he never could imagine.)It is well-known that acquiring knowledge is the best of provisions, as it takes people out of the narrowness and darkness of ignorance to the wideness and light of knowledge. Allah (Exalted be He) says:(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.)Undoubtedly, one of the greatest gifts of ease and facility one can be blessed with from Allah is in acquiring beneficial knowledge, because through the obtained knowledge a student of Shari`ah can understand the ways to good and salvation that are not easy for an ignorant person to understand. Allah (may He be Praised) says:(O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you)The word Furqan is best interpreted to mean the beneficial knowledge that can differentiate between truth and falsehood, guidance and misguidance, deviation and rectitude. The more knowledge a student gains, the more fear of Allah they have, and the more they shall honor the sacred Ordinances of Allah; therefore, it serves them as the criterion to judge the truth from the falsehood. Allah (may He be Praised) says:(It is only those who have knowledge among His slaves that fear Allâh.)He (Glorified and Exalted be He) also says:(Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).)And the Prophet (peace be upon him) said:("By Allah, I am the most fearing of Allah among you and the most devout to Him.")One of the Salaf (righteous predecessors) said,

"One who is more knowledgeable of Allah is more fearing of Him." One of the greatest signs of happiness and clearest indications that Allah wants to do good for His Servants is for them to have eagerness to acquire knowledge of the Shari`ah and comprehend their Din. The Prophet (peace be upon him) said:("If Allah wants to do good for a person, He makes them comprehend the Din.")(Agreed upon by both Al-Bukhari and Muslim as being Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish])

This is because comprehending the religion exhorts a Servant to comply with Allah's Commandments, to fear Allah, to perform the things He obligated, and to be on their guard against committing anything that may incur His Wrath. It also encourages good conduct, righteous deeds, and sincerity towards Allah and towards people. Also, one of the greatest means of retaining and increasing knowledge, and deriving benefit from it is unshakeable persistence in obedience to Allah and avoidance of sins. The Prophet (peace be

upon him) is reported to have said: ﴾"A Servant is deprived of Rizq (sustenance) because of the sin they commit."﴿ More eloquent still is the Saying of Allah: ﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿ Allah (Exalted be He) also says: ﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)] ﴿ There is no doubt that a decrease in or forgetfulness of knowledge is one of the worst calamities.

It is obligatory to be wary, therefore, against the reasons that can lead to this. It is reported that Malik (may Allah be merciful with him) said to Imam Al-Shafi`y, who was sitting in front of him in his learning circle, "I see that Allah (Glorified be He) has shed upon you from His Light; so do not extinguish it by sins." It is also reported that Al-Shafi`y (may Allah be merciful to him) once said,

I complained to Waki` about my poor memory — **He advised me to refrain from sins**
He said: know that knowledge is a light, — **And Allah's Light is not granted to a sinner**

There are many other Ayahs (Qur'anic verses), Hadith, and Athar (narrations from the Companions) to the same effect, and a wise person can benefit from the subtlest evidence. May Allah (may He be Praised) grant us success!

(Part No : 1, Page No: 352)

A Comment on a lecture about the methodology of Islam

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to the honorable brother (may Allah protect him and expand his knowledge and success). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your decent letter dated 19 December, 1973 and I was very happy with the information it contained about your actions against the destructive principles and the harm you encountered because of that. In fact, this is the way of the messengers and their followers who are often tried but finally reap the successful outcome. I recommend that you endure that patiently and rejoice. I reviewed the attached lecture entitled 'Our Position from the Methodology of Islam' and found it generally good and fruitful. However, there are some topics that look a little vague. For instance, in page 3, it is written: "Islam deems everyone swerving from such a state and forming a new class or power centers a disbeliever in Islam..." We advise you to give attention to clarity and avoid generalization as much as you can when you prepare a lecture. As far as your desire to work in Saudi Arabia, you know that the long part of the school year has elapsed, besides the Ministry of Education no longer needs to recruit new teachers.

I suggest that you work in the field of preaching and guidance in Kuwait, and there is no blame at all to receive a salary for that work as you take it for your work in teaching. Work in both fields, actually, involves Da`wah calling to Allah, educating and instructing people, enjoining good and forbidding evil. Also, there is no harm that a Muslim takes money from Bayt-ul-Mal (Muslim treasury) to help him continue his work in teaching, preaching, guidance, leading people in Salah (prayer), Adhan (call to Prayer) or any work of righteousness. Scholars differed about the ruling of receiving a fee for teaching the Qur'an or leading people in Salah from an authority other than Bayt-ul-Mal. In fact, the Companions of the Messenger (peace be upon him) received money from Bayt-ul-Mal that helped them to do acts of obedience to Allah and perform Jihad (fighting in the Cause of Allah). This was done in the era of the Prophet (peace be upon him) and the era of the Rightly-Guided Caliphs, though the Companions (may Allah be pleased with them) were the most pious among people,

(Part No : 1, Page No: 353)

the most conscious of Allah and the most knowledgeable about His laws after the prophets. We have an excellent example in the Companions regarding this point. May Allah guide us all to what pleases Him! May Allah grant you, us and all Muslims understanding of and steadfastness on Islam! Indeed, Allah is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh.

Imam Muhammad ibn `Abdul-Wahhab

His Da`wah and Biography

All praise is due to Allah, Lord of the worlds, and peace and blessings be upon His Servant, Messenger, and chosen one amongst His creatures, our master and Imam Muhammad ibn `Abdullah, and upon his family, Companions, and all those who supported him!

Dear brothers and sons, this brief lecture aims at enlightening your ideas, clarifying facts, and offering sincere advice to Allah's Servants for the Sake of Allah. By this lecture, we are trying to give some of the rights due to the person whom the lecture is about. This lecture is about Shaykh Muhammad ibn `Abdul-Wahhab, His Da`wah and Biography.

Definitely, it is interesting to hear about reformers, Du`ah (callers to Islam), and revivalists and to be reminded of their conditions, good traits, and righteous deeds, and to learn about their biographies, which serve as a testimony of their sincerity and honesty in Da`wah (calling to Islam) and reform, and about their manners and deeds. This topic, which makes the hearts feel at ease, is a favorite subject of every person who takes pride in Islam and desires reform and calling to the way of Al-Haqq (the Truth). That is why I thought of talking to you about a great man, an excellent reformer, and a devout Da`y (caller to Islam), namely, the revivalist of Islam in the Arabian Peninsula during the twelfth century of Hijrah (Prophet's migration to Madinah), Imam Muhammad Ibn `Abdul-Wahhab ibn Sulayman ibn `Aly Al-Tamimy Al-Hanbaly.

This Imam acquired great fame among Muslims, particularly among scholars and influential people, both inside and outside the Arabian Peninsula. There are copious writings about him, both brief and detailed. Many people compiled his writings, even Orientalists made

him the theme of many of their works. Others mentioned him in their writings about reformers and history. Unbiased writers described him as a great reformer, a revivalist of Islam, a guided person, in addition to too many other descriptions to numerate.

Among those writers was the great author Abu Bakr Al-Shaykh Husayn ibn Ghannam Al-Ahsa'y, who wrote elaborately about the Shaykh and mentioned his biography and missions, giving him his due right. He quoted many of the Shaykh's treatises and deductions from the Qur'an. Also, Shaykh `Uthman ibn Bishr wrote in a book entitled Al-Majd (The Glory) about Shaykh Ibn `Abdul-Wahhab, his Da`wah, biography, conquests, and Jihad (fighting in the Cause of Allah). Examples of other writers from outside the Arabian Peninsula were Dr. Ahmad Amin in his book Zu`ama' Al-Islah (The Leaders of Reform), who fairly wrote about Shaykh Ibn `Abdul-Wahhab; Shaykh Mas`ud Al-Nadwi who called him "the wronged reformer" and wrote carefully about his biography; and the outstanding Shaykh Prince Muhammad ibn Isma`il Al-San`any who was almost contemporary to the Shaykh and followed his call when he learnt about it, and praised Allah for it.

Also, the great knowledgeable Shaykh Muhammad ibn `Ali Al-Shawkany, the author of Nayl Al-Awtar book, wrote about Ibn `Abdul-Wahhab and elegized him, in addition to many other renowned authors. Since many people do not know the true nature of this man, his life, and Da`wah, I thought of contributing to clarifying these facts and explaining his good biography, righteous Da`wah, and sincere struggle. I also thought of explaining a little of what I know about this Imam, so that anyone who has questions or doubts about this person or his Da`wah may know the truth.

He was born in 1115 A.H; as was known about his date of birth - may Allah have mercy on him. It is said that he was born in 1111 A.H, but the preponderant opinion is that he was born in 1115 A.H.

He was educated by his father in his homeland Al-`Uyaynah, a village

in Al-Yamamah, Najd, northwest of Riyadh. The distance between it and Riyadh is 70 kilometers. He (may Allah be merciful with him) was brought up righteously. He learned to recite the Qur'an at a very early age and applied himself to his studies and acquired Islamic knowledge at the hands of his father, Shaykh `Abdul-Wahhab ibn Sulayman, who was a great Faqih (Muslim jurist), an outstanding scholar, and the judge of Al-`Uyaynah. Having attained puberty, the Shaykh traveled to Makkah where he learned from some of the scholars of the Haram (the Sacred Mosque in Makkah). He, then, headed for Madinah where he met the scholars and stayed there for some time. He was taught by two famous scholars in Madinah at the time; Shaykh `Abdullah ibn Ibrahim ibn Sayf Al-Najdy, who was born in Al-Mujamma`ah and who was the father of Shaykh Ibrahim ibn `Abdullah, the author of Al-`Adhb Al-Fa'id fi `Ilm Al-Fara'id; and revered Shaykh Muhammad Hayat Al-Sanady. Ibn `Abdul-Wahhab was known for being a student of these two scholars in Madinah. There might have been other scholars unknown to us.

Shaykh Ibn `Abdul-Wahhab then moved to Iraq to seek knowledge. He went to Basra and studied with its scholars as much as he could. He started his Da`wah there and called the people to follow Tawhid (belief in the Oneness of Allah) and hold fast to the Sunnah (whatever is reported from the Prophet). He announced that it was the duty of every Muslim to practice Islam strictly in accordance with the Qur'an and the Sunnah. He engaged in debates and discussions with scholars concerning this issue. One of his famous shaykhs was Shaykh Muhammad Al-Majmu`y. However, some unscrupulous scholars in Basra rebelled against him and he along with his Shaykh were harmed as a result. Consequently, he left Basra with the intention to head for the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), but he was unable to go there, due to lack of finance. He, thus, left Basra to Al-Zubayr, then moved from Al-Zubayr to Al-Ahsa' where he met its scholars and discussed some of the principles of Islam. He finally moved to Huraymila' in the 1140s A.H. (Allah knows best). He chose that city because his father was the judge of Al-`Uyaynah and when a dispute arose between him and its ruler, he moved to Huraymila'

(Part No : 1, Page No: 357)

in 1139 A.H. Shaykh Ibn `Abdul-Wahhab, thus, went to his father in Huraymila' in 1140 AH, or shortly thereafter. He settled there and was busy with his studies, teaching and propagating until his father died in 1153 A.H. After this, he faced much suffering at the hands of some people of Huraymila' who even attempted to kill him. It was said that some of them tried to get to him by climbing the wall leading to his home, but they became frightened and escaped when some people saw them. As a result, the Shaykh (may Allah be merciful with him) moved to Al-`Uyaynah.

The reason for the people's anger at him was his attempts to enjoin the good and forbid the evil. He even urged the rulers to inflict Ta`zir (discretionary punishment) on criminals who used to rob and harm people. When those wicked people, who were known as 'bondsmen', learned that the Shaykh was against them and their deeds and that he was urging rulers to punish them and curb their evils, they became enraged and tried to kill him, but Allah saved him. The Shaykh, thus, moved to Al-`Uyaynah which was governed at the time by `Uthman ibn Nasir ibn Ma`mar, who welcomed the Shaykh with hospitality and promised him total support and help in his Da`wah.

The Shaykh worked in teaching, guidance, and Da`wah. He continued calling people to do good and love each other for the Sake of Allah. He, consequently, became famous in Al-`Uyaynah and attracted people from neighboring villages. One day, the Shaykh said to Prince `Uthman, "Let us destroy the dome built on the grave of Zayd ibn Al-Khattab (may Allah be pleased with him), for it was built without guidance and Allah (Glorified and Exalted be He) is not pleased with such deeds. Also, the Messenger (peace be upon him) has forbade building domes or Masjids (mosques) on graves. This dome has been a source of Fitnah (temptation) for the people, as it has affected their `Aqidah (creed) and led them to committing Shirk (associating others with Allah in His Divinity or worship). Therefore, it must be destroyed." The Prince said, "I have no objection to what you are saying." The Shaykh said, "But I fear that the people of Al-Jubaylah may revolt against us." Al-Jubaylah was a village near the grave. `Uthman marched with an army of 600 soldiers to destroy the dome; and the Shaykh (may Allah have mercy on him) accompanied them. As soon as they approached the dome, the people

(Part No : 1, Page No: 358)

of Al-Jubaylah went out to defend it, but when they saw Prince `Uthman with his army, they refrained. The Shaykh destroyed the dome with his hands and Allah's help. Let us briefly describe the prevailing conditions in Najd before the call of the Shaykh (may Allah be merciful with him) and about the reasons for it.

The people of Najd before the call of the Shaykh lived in conditions that could not be approved of by any believer. Major Shirk (associating others with Allah in His Divinity or worship) spread widely, and the people worshiped domes, trees, rocks, caves, or those who claimed to be Awliya' (pious people) even if they were insane and mindless. Also, sorcery and soothsaying prevailed in Najd. The people used to ask practitioners of these evils for help and believed them. No one expressed any disapproval of these deeds except those whom Allah willed. The people were only preoccupied with fulfilling their worldly concerns and desires. Only a few people would observe optional night Prayers or support Islam. The same conditions prevailed in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and in Yemen where committing Shirk, building domes on the graves, and supplicating to the Awliya' and seeking their help became widespread. Thus, conditions were no different either in Yemen or in Najd where the people worshiped graves, caves, trees, and madmen. Supplicate to the jinn (creatures created from fire) became common in Najd. The people used to seek their help, offer them sacrificial animals, and place idols in their homes hoping for their help and fearing their harm. When the Shaykh saw that Shirk was dominating the people and that no one disapproved of it and was ready to call the people back to Allah, he decided to work singlehandedly and patiently in this field. He knew that nothing could be achieved without struggle, patience, and suffering. He, thus, exerted much effort in teaching, guiding, and instructing the people in Al-`Uyaynah. He wrote to many scholars requesting their support and struggled against acts of Shirk and superstitions. Many of the scholars of Najd, Al-Haramayn, Yemen and other places, responded and sent him letters of support. However, there were other scholars who disagreed with him, dispraised his call, and condemned and shunned him. Those who disagreed with him were of two types. One group consisted of the ignorant people,

(Part No : 1, Page No: 359)

who knew nothing about Islam and Tawhid and followed falsehood, Shirk, Bid`ah (innovation in Islam), superstitions, etc., which their forefathers had upheld. Allah (Glorified and Exalted be He) says about them: ﴿ We found our fathers following a certain way and religion, and we guide ourselves by their footsteps. ﴾

The second group, on the other hand, were knowledgeable but responded negatively to the Shaykh due to envy and stubbornness. They were afraid that the people would question their integrity, and might ask why they remained silent without warning people against such evils until Ibn `Abdul-Wahhab appeared and manifested Al-Haqq although they were scholars and did not object to this falsehood. They, thus, envied him and were embarrassed. They were obstinate regarding Al-Haqq and preferred this world to the Hereafter, like the Jews. We ask Allah to grant us safety!

The Shaykh carried on patiently and did his best in Da`wah. He received encouragement from scholars and influential persons inside and outside the Arabian Peninsula. He sought the help of his Lord (Glorified and Exalted be He). He had already started to study the Qur'an, and was skilled in Tafsir (exegesis of the meanings of the Qur'an) and deducing meanings from the Qur'an. He also worked hard in studying the Prophet's biography and that of his Sahabah (Companions of the Prophet). He embarked on his studies until he deduced what helped him stand firm in his Da`wah. He was determined to spread his Da`wah among the people and wrote to rulers and scholars requesting their help, without fearing the consequences of his actions.

Allah fulfilled his good hopes, granted him success in spreading the Da`wah, made him a supporter of Al-Haqq, and favored him with followers and helpers. Consequently, true Islam prevailed and the word of Allah became uppermost. The Shaykh persevered in his Da`wah in Al-`Uyaynah and went on teaching and guiding the people to Islam. He struggled to remove any traces of Shirk. However, when he saw that his Da`wah was not sufficiently effective, he decided to physically remove Shirk as much as he could. He told Prince `Uthman ibn Ma`mar that the dome at the grave of Zayd had to be destroyed. Zayd ibn Al-Khattab (may Allah be pleased with him) was the brother of `Umar ibn Al-Khattab, Amir Al-Mu'minin (Commander of the Believers) - may Allah be pleased with all of them.

He fell as a martyr in the fighting against Musaylimah Al-Kadhab in 12 A.H. He was buried there and people built a dome over his grave. It may be the grave of another person, but it is said that it is his grave. `Uthman agreed and the dome was destroyed. Praise is due to Allah that the dome was destroyed and none of its traces has remained up till now. Allah (Glorified and Exalted be He) ensured that it was never rebuilt because it was destroyed out of sincere intention with the objective of supporting Al-Haqq. There were other graves, one of which was said to be the grave of Dirar ibn Al-Azwar, over which there was a dome that was also destroyed. Similarly, other symbols of Shirk in addition to caves and trees, which people worshiped other than Allah, were all destroyed and people were warned against this evil practice.

The Shaykh (may Allah be merciful with him) continued in his Da`wah through words and actions. One day, a woman came to him and confessed that she had committed Zina (adultery) several times. After realizing that she was sane, married, and had confessed without any external compulsion, he gave the order that she should be stoned as a punishment, as he was Judge of Al-`Uyaynah at the time. He became famous for destroying the dome of Zayd, stoning the adulterous woman, calling to Allah, and attracting people to Al-`Uyaynah.

Meanwhile, the Prince of Al-Ahsa' and its surrounding areas - who belonged to the tribe of Khalid Sulayman ibn `Uray`ir Al-Khalidy - heard about the Shaykh and his Da`wah and about the news of destroying domes and carrying out Hudud (ordained punishments for violating Allah's Law). He became concerned, because robbery, murder, and violating sanctities were common among Bedouins, except those whom Allah had guided. He, thus, feared that the Shaykh would attain an even higher position and remove his power. He wrote to Prince `Uthman threatening him and ordering him to kill the Shaykh in Al-`Uyaynah. He wrote in the letter, "We have heard that this person, who is living under your rule, does such and such. Either you kill him, or we will stop paying the Khiraj (tribute) which we are bound by promise to give you." He was to give Prince `Uthman a Khiraj of gold. `Uthman felt worried and feared that the Prince of Al-Ahsa' might not give him the Khiraj or fight him if he disobeyed his orders. He, thus, said to the Shaykh, "This prince sent me a letter to do such and such.

We would never wish to kill you, but we are afraid of the prince and cannot stand against him; so please leave." The Shaykh said, "I am simply calling the people to Islam and to the fulfillment of the Testimony of Faith that there is no deity but Allah and that Muhammad is the Messenger of Allah. Whoever holds fast to Islam and upholds it truthfully, Allah will help him and make him the ruler of his enemies' lands. Hence, if you endure, keep righteous, and accept this good, then rejoice, for Allah will help and protect you from this prince and others. Allah will also give you power over his land and his tribe." The Prince said, "O Shaykh! We cannot fight him, nor can we oppose him." Consequently, the Shaykh had to leave Al-`Uyaynah to Al-Dir`iyyah on foot until he arrived at the end of the day. He left Al-`Uyaynah early in the morning on foot because `Uthman did not provide him with any means of transportation. On reaching the city, he went to the house of a person who was one of the best personalities there. His name was Muhammad ibn Swaylim Al-`Ariny. It was said that this person felt afraid when the Shaykh came to his house and the earth, vast as it is, was straitened for him. He feared the Prince of Al-Dir`iyyah, Muhammad ibn Sa`ud, but the Shaykh reassured him, saying, "Rejoice, for I am calling to Islam and Allah will definitely make it victorious." Muhammad ibn Sa`ud heard about the arrival of Shaykh Ibn `Adbul-Wahhab.

It was said that it was his wife who informed him about the Shaykh. Some pious people went to her and requested her to tell her husband about the Shaykh and persuade him to accept his Da`wah and support him. She was a righteous and kind woman, and when her husband Muhammad ibn Sa`ud, the Prince of Al-Dir`iyyah and its surrounding villages, saw her, she said, "Here is a great fortune sent to you by Allah; a man calling people to Islam, Qur'an, and Sunnah of the Prophet (peace be upon him). What good fortune! Rush

to him and support him. Never resist him or stop him from carrying out his mission." The Prince accepted her advice, but was hesitant whether to go to him in person or send for him. He asked for advice, and it was said that it was his wife and a group of righteous people who advised him to go to the Shaykh and honor knowledge as well as the caller to good.

(Part No : 1, Page No: 362)

He accepted the advice because Allah predestined happiness and good for him (may Allah have mercy on him). The Prince went to the Shaykh at the house of Muhammad ibn Swaylim; he greeted him and said, "O Shaykh Muhammad! Bear the glad tidings of support, security, and help." The Shaykh replied, "Bear the glad tidings of support, strength, and a good end. This is the Din (religion) of Allah; whosoever supports it, Allah will support them and you will soon realize the results of this." The Prince said, "O Shaykh! I will pledge allegiance to you to support the Din of Allah and His Messenger and Jihad. But I fear that if we support you and Allah makes you victorious over the enemies of Islam, you may leave us to other places." The Shaykh responded, "I will pledge allegiance that I will not do this. Blood for blood and destruction for destruction. I will never leave your country." The Shaykh, thus, pledged allegiance to support the Prince, remain in his country, receive his help, and engage in Jihad with him until Islam would prevail and become victorious. People flocked to Al-Dir`iyyah from everywhere, from Al-`Uyaynah, `Arqah, Manfuhah, Riyadh and other neighboring places. Al-Dir`iyyah remained a place where people immigrated from everywhere. The people heard about the Shaykh, his lectures which he delivered in Al-Dir`iyyah, and his Da`wah. They came to him in large numbers. The Shaykh settled in Al-Dir`iyyah, where he was respected, loved, and supported. He gave lectures in Al-Dir`iyyah on `Aqidah (creed), Qur'an, Tafsir (exegesis of the meanings of the Qur'an), Fiqh (Islamic jurisprudence), Hadith and its Mustalah (terminology), Arabic language, history, and other edifying sciences.

People came to him from everywhere and many young men in Al-Dir`iyyah were educated by him. He gave arranged many classes for the commonfolk and the elite and spread knowledge in Al-Dir`iyyah. He forged ahead with his Da`wah and began engaging in Jihad. He wrote to the people, inviting them to participate in this field and to remove any signs of Shirk in their countries. He started with the people of Najd and sent letters to its rulers and scholars. He used the same method he used with the scholars of Riyadh and its Prince Diham ibn Dawwas, the scholars and rulers of Al-Kharj, and the scholars of the southern cities, Al-Qasim, Ha'il, Al-Washm,

(Part No : 1, Page No: 363)

Sadir, and other places. He continued his correspondence with the scholars and rulers, including the scholars of Al-Ahsa', and Al-Haramayn Al-Sharifayn as well as the scholars of Egypt, the Levant, Iraq, India, Yemen, etc. He sent letters to the people, established his arguments, and reminded them of acts of Shirk and Bid`ah which many people used to commit. This does not mean that there were no supporters of Islam. There were helpers. Allah (Glorified and Exalted be He) undoubtedly guarantees supporters for Islam. The Prophet (peace be upon him) said that a group of this Ummah (nation based on one creed) would remain upholding Al-Haqq and thus they would be victorious. However, we are now talking about Najd, where evil, corruption, Shirk, and superstitions prevailed; and although there were good scholars there, they were not active in Da`wah and did not convey it in the proper manner.

Also in Yemen and other places, there were callers to Al-Haqq and supporters of it who recognized those acts of Shirk and superstitions, but Allah did not grant their Da`wah the degree of success He granted to the Da`wah of Shaykh Ibn `Abdul-Wahhab for many reasons. Some of these reasons were the absence of supporters who would help them and their inability to endure hardships and harm in the Cause of Allah.

One of many other reasons was the lack of knowledge of some Du`ah, which could enable them to guide the people using appropriate means, proper discourse, wisdom, and good preaching. Because of his active correspondence and Jihad, the Shaykh became famous and his Da`wah spread. He corresponded with scholars inside and outside the Arabian Peninsula and a great number of people from India, Indonesia, Afghanistan, Africa, Morocco, Egypt, the Levant, and Iraq, were affected by his Da`wah. There were many Du`ah who had knowledge of Al-Haqq and how to call to it. When the Da`wah of the Shaykh reached them, they became more active and stronger and were known for engaging in Da`wah. The Da`wah of the Shaykh acquired fame and prevailed across the Islamic world and other places as well. During this age, the Shaykh's books and treatises were published as well as the books of his sons, grandsons, followers, and supporters who were

(Part No : 1, Page No: 364)

scholars inside and outside the Arabian Peninsula. Moreover, the books compiled on his Da`wah, biography, and the conditions of his followers were printed. These writings received wide popularity among people almost everywhere. It is a known fact that every favor has its envier and, likewise, every Da`y has enemies. Allah (Exalted be He) says:﴿ And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Qurtubi) ﴾When the Shaykh became famous for his Da`wah and his many valuable writings received wide popularity among the people, many envious groups emerged as opponents. He also had other enemies.

His enemies and opponents were divided into two groups: one group opposed him in the name of Din and knowledge, and the other group opposed him in the name of politics and hid under the cover of knowledge and Din. They even exploited the enmity of those scholars who opposed him publicly and accused him of not following Al-Haqq. The Shaykh (may Allah have mercy on him) forged ahead with his Da`wah to remove doubts, clarify evidence, and guide the people to the facts proven by the Qur'an and the Sunnah. Sometimes, his opponents would claim that he belonged to Khawarij (separatist group that believes committing a major sin amounts to

disbelief). Other times they would accuse him of not following Ijma` (consensus of scholars) and of being Mujtahid Mutlaq (expert jurist not bound by a School of Jurisprudence), who did not take the opinions of earlier scholars and Fuqaha' (Muslim jurists) into consideration. He received other accusations out of their lack of proper knowledge. Some groups imitated each other in their false beliefs, and another group feared the removal of their positions and, thus, opposed him in the name of politics while hiding under the cover of Islam and depending on the views of fabrication and falsehood seekers.

Opponents were three categories:

First: foolish scholars who deemed false what was true and true what was false. They believed that building upon graves, establishing Masjids (mosques) upon them, seeking the help of the dead and supplicating to them instead of Allah

(Part No : 1, Page No: 365)

and the like were sanctioned by Islam. They considered the denial of such falsehood as hatred of the righteous and Awliya' (pious people) and whoever did that was an enemy that should be fought.

Second: the alleged scholars who ignored the reality of this man (Muhammad ibn `Abd Al-Wahhab) and Al-Haqq (the Truth) he called to. Rather, they imitated others and believed the lies of misleading superstitious people. They thought that they were on the path of guidance by claiming that he hated and antagonized the Awliya' and prophets and denied their Karamahs (extraordinary events performed by a pious person). Therefore, they criticized the Shaykh and his call and kept away from him.

Third: those who were afraid of losing their positions. They opposed the call for fear that its supporters might seize their territories, remove them out of their offices and take over power. Hence, the oral wars, debates and contestations took place between the Shaykh and his opponents. This went on between his sons, grandsons and supporters on the one hand and the opponents of the Islamic Call on the other. These debates composed many letters and replies, which were gathered in volumes, the most of which were printed, praise be to Allah. The Shaykh forged ahead with his Da`wah (calling to Islam) and Jihad (fighting/striving in the Cause of Allah), supported by Prince Muhammad ibn Sa`ud, of Al-Dir`iyyah, and forefather of the Royal Family of Saudi Arabia. Jihad began in 1158 A.H. with sword and speech, with argument and proof, then Da`wah continued along with Jihad by the sword. A caller to Allah (Glorified and Exalted be He), unless having power to sustain Al-Haqq, will fade away and lose supporters. It is well-known that weapons may be most effective in spreading Islam, suppressing opponents, sustaining Al-Haqq and refuting falsehood. Allah is the Most Truthful, Who (Glorified and Exalted be He) says:﴿ Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty. ﴾

(Part No : 1, Page No: 366)

Allah (Glorified and Exalted be He) points out that He has sent messengers with clear proofs that testify Al-Haqq (Truth) and refute falsehood. He (Glorified and Exalted be He) has sent with messengers the books that contain guidance and the Balance (justice) which corrects injustice, establishes Al-Haqq and spreads guidance. It deals with people on the basis of equality and fairness. He (Glorified and Exalted be He) has also sent down iron, wherein is great might and deterrence for whoever opposes Al-Haqq. Iron is a deterrent when argument and proofs are useless.

In such a situation a poet says:

It is not but a revelation or a sharp sword	**whose blade puts an end to the tricks of everyone goes astray**
This is the remedy of every ignorant	**and this is the remedy of every just**

A sane person with Fitrah (natural disposition) avails himself of proofs and accepts Al-Haqq. The unjust, who pander to their whims, are to be deterred only by the sword. The Shaykh strove hard in Da`wah and Jihad, supported by Al Sa`ud (Saud's Royal Family) (may Allah be merciful with them). They continued with Jihad and Da`wah since 1158 A.H. until the Shayk died in 1206 A.H. It was strife and fight for Al-Haqq and clarification of what Allah and His Messenger stated. It was Da`wah for the religion of Allah (Islam), for legislation set down by His Messenger (peace be upon him), till people turned to obedience, embraced the religion of Allah, destroyed the domes and Masjids built on tombs. They adopted and ruled by the Shari`ah (Islamic law) and forsook the traditions of their forefathers. They returned to Al-Haqq; Masjids were populated by people who offered Salah (Prayer), and Halaqahs (learning circles); Zakah (obligatory charity) was paid, Ramadan was fasted as Allah (Glorified and Exalted be He) ordered, Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) was ordained and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) was forbidden, security prevailed in countries, villages and roads and the Bedouins

(Part No : 1, Page No: 367)

embraced the religion of Allah and accepted Al-Haqq which the Shaykh preached. He sent to them Da`ys (callers to Islam) in the desert. He also sent teachers, guides and judges to villages and cities. In short, good and clear guidance prevailed in all Najd where Al-Haqq spread and the religion of Allah (Glorified and Exalted be He) held sway.

After the death of the Shaykh (may Allah be merciful with him), his sons and grandsons; his disciples and supporters in Da`wah and Jihad, at the top of his sons were Shaykh `Abdullah ibn Muhammad, Shaykh Husayn ibn Muhammad, Shaykh `Aly ibn Muhammad, Shaykh Ibrahim ibn Muhammad and at the top of his grandsons were Shaykh `Abd Al-Rahman ibn Hasan, Shaykh `Aly ibn Husayn, and Shaykh Sulayman ibn `Abdullah ibn Muhammad and among his disciples were Shaykh Hamd ibn Nasir ibn Mu`mmyr and a constellation of scholars of Al-Dir`iyyah; all of them and others took the way of Da`wah and Jihad, promulgating the religion of Allah (Glorified be He), writing articles and books, and fighting the enemies of Islam. Those callers to Islam did not antagonize any of their opponents; they only called for Tawhid (belief in the Oneness of Allah/ monotheism), devoted `Ibadah (worship) to Allah (Glorified and Exalted be He) and observed Istiqamah (integrity). They called for devastating the domes and Masjids built on graves, ruled by the Shari`ah, ordained Ma`ruf, forbade Munkar and executed the Hudud (ordained punishment for violating Allah's Law) of Shari`ah. Such were the causes of dispute among the callers for Islam and the people. To conclude, they have guided people to Tawhid, warned them against committing Shirk (associating others with Allah in His Divinity or worship) and blocked its means. They established Shari`ah, proclaimed Jihad against those who rejected it and kept on Shirk after receiving the Da`wah and clarification, argument and evidence. They urged people to succumb to Al-Haqq and repent; otherwise, they would be forced by sword to follow the Shari`ah. They warned people against acts of Bid`ah (innovation in religion) and superstition, such as building domes on the tombs, seeking judgment of Taghut (false gods), approaching

(Part No : 1, Page No: 368)

sorcerers and soothsayers. Allah has put an end to all this nonsense at the hands of the Shaykh and his supporters (may Allah be merciful with them).

Masjids were maintained by teaching the Ever-Glorious Qur'an, the sanctified Sunnah (whatever is reported from the Prophet), Islamic history and useful Arabic sciences. People engaged in studying and seeking guidance and Da`wah; others combined between religion studies and worldly affairs of agriculture, industry or commerce; thus preserving life and religion affairs. They called to Allah and guided to His Way. They also flourished the industry of their own country to dispense with overseas commodities. After the Da`ys spread Da`wah along with Al Sa`ud in Najd, they extended to Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and southern Arabian Peninsula. They sent letters to the scholars of Al-Haramayn. However, when Da`wah did not work with them and the people of Al-Haramayn kept on glorifying the dead in graves, building domes over graves and committing acts of Shirk there by approaching the dead, Imam Sa`ud ibn `Abdul-`Aziz ibn Muhammad spent eleven years after the death of the Shaykh on his way to Hijaz. He fought the people of Al-Ta'if, then headed for Makkah. The people of Al-Ta'if had been fought fiercely before Sa`ud approached them by Prince `Uthman ibn `Abd Al-Rahman Al-Mudayyfy, who had fought them with a military force sent by Sa`ud ibn `Abdul-`Aziz ibn Muhammad, Prince of Al-Dir`iyyah, supported by the people of Najd and others until he conquered Al-Ta'if. He drove out the rulers installed by Al-Sharif, spread Da`wah, guided to Al-Haqq and forbade Shirk and worship of Ibn `Abbas and others who were worshiped by the ignorant and fool of the people of Al-Ta'if. Then Prince Sa`ud headed, under the order of his father, `Abdul-`Aziz to Hijaz where the armies assembled around Makkah.

When the governor of Makkah found that he had to either surrender or flee, he fled to Jeddah. Then Sa`ud and his followers entered the country peacefully and conquered Makkah at the dawn of Saturday, Muharram 8,

(Part No : 1, Page No: 369)

1218 A.H. They made the religion of Allah superior and undermined the domes built over the grave of Khadijah (may Allah be pleased with her) and others. They removed all domes built over graves and called for Tawhid. They appointed teachers, guides and judges who ruled by the Shari`ah. After a short while, Madinah was conquered by Al Sa`ud in 1220 A.H., two years after they had conquered Makkah. The Al-Haramayn Al-Sharifayn remained under the rule of Al Sa`ud, where instructors and guides were appointed, justice prevailed and the judgment of the Shari`ah was sought. They showed kindness toward the people, particularly the poor, as they were supported with money and sympathy, taught the Book of Allah and guided to goodness. They held the scholars in respect and encouraged them to promote education and guidance. Al-Haramayn Al-Sharifayn remained under the rule of Al Sa`ud till 1226 A.H. Then the Egyptian and Turkish armies headed for Hijaz to fight Al Sa`ud and drive them out of Al-Haramayn Al-Sharifayn for many reasons, some of which have already been mentioned. Their enemies, rivals and the fools besides some politicians wanted to subside this Da`wah, for fear of losing their offices and putting an end to their evil desires. So they invented a lie against the Shaykh and his supporters and followers, claiming that they hated the Messenger of Allah (peace be upon them) and the Awliya' and denied their Karamahs (an extraordinary event performed by a pious person). They claimed that the Shaykh and his supporters said so and so, disparaging the messengers (peace be upon them). Some of the fools and biased people believed those claims and took them as a reason for attacking and fighting them. They encouraged the Turks and Egyptians to wage war against them. This gave rise to Fitan (seditions) and fight inflamed between the Egyptian and Turkish armies on the one hand and Al Sa`ud in Najd and Hijaz on the other from 1226 to 1233 A.H. It was a seven-year war between the powers of Al-Haqq and falsehood.

(Part No : 1, Page No: 370)

The conclusion is that Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) intended to make the religion of Allah (Islam) superior over all religions and to guide people to Tawhid and renounce acts of Bid`ah and superstition they held. He also intended to enforce Al-Haqq, remove falsehood, enjoin Ma`ruf and forbid Munkar.

This is the core of his call (may Allah be merciful with him). With regard to `Aqidah (creed), he followed the path of the Salaf (righteous predecessors); he believed in Allah, His names and Attributes; Angels, Messengers, Books, the Last Day and predestination whether good or bad. He adopted the way of the scholars of Islam with regard to Tawhid, devoting `Ibadah to Allah Alone (Glorified and Exalted be He), believing in Allah's Names and Attributes in a manner that befits Him without Ta`til (denial of Allah's Attributes) or likening Him to any of His creation and believing in Resurrection, Reckoning, Retribution, Jannah (Paradise) and Hell. Like the Salaf, he defines Iman (Faith/belief) as being comprised of utterances and actions, increasing by performing acts of obedience and decreasing by committing sins. Accordingly, the Shaykh (may Allah be merciful with him) adopted the path and `Aqidah of the Salaf in words and actions. He never invented a new `Aqidah; rather, he was on the path of the Salaf, Sahabah (Companions of the Prophet) and their successors in righteousness. May Allah be pleased with them all!

He showed this in Najd and its surroundings. He called for Tawhid and fought whoever disobeyed, objected and attacked him until the religion of Allah became superior and Al-Haqq became triumphant. Muslims should call to Allah, resist falsehood, ordain Ma`ruf and forbid Munkar. However, the Shaykh and his supporters called people to commit themselves to and enforce Al-Haqq, made them forbid and resist falsehood and rebuked them until they gave up. Likewise, he strove hard to resist acts of Bid`ah and superstition until Allah (Glorified be He) eliminated them by virtue of his Da`wah. Thus, the three reasons mentioned above were the causes of enmity between the Shaykh and people, namely:

First: resisting Shirk and calling for utter Tawhid.

Second: resisting acts of Bid`ah and superstition, such as building domes over graves and making them Masjids, not to mention celebrations of the birthdays of Awliya' and Tariqahs (Sufi orders) that were innovated by Sufis.

Third: he ordered people to follow Ma`ruf, enforced it and applied Ta`zir (discretionary punishment) to whoever resisted Ma`ruf which Allah made obligatory. He forbade people from committing Munkar, rebuking them for it and applying Hudud (ordained punishment for violating Allah's Law). He enforced Al-Haqq and prohibited falsehood, thereby prevailing Al-Haqq and suppressing falsehood. People adopted a good path and behaved properly in markets, Masjids and elsewhere. There was no room for Bid`ah or Munkar among them or Shirk in their country. Consequently, their country and attitudes were reminiscent of the Salaf and the era of the Prophet (peace be upon him), his Sahabah and their successors in righteousness in the favored centuries. People continued this way and strove to remain on it and hold fast to it, until some changes took place later after the death of Shaykh Muhammad and many of his sons and supporters (may Allah be merciful with them). As soon as change took place, affliction and trial began through the Turkish and Egyptian states. Allah (Glorified and Exalted be He) says:﴿ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴾We ask Allah (Glorified and Exalted be He) to render what befell them as expiation for their sins, raising their status and martyrdom for those who were killed, may Allah be pleased and merciful with them! Their Da`wah still exists till the present day. Five years after the Egyptian soldiers invaded Najd, committed murders and destruction, the Shaykh's call was revived and spread again by

Imam Turky ibn `Abdullah ibn Muhammad ibn Sa`ud (may Allah be merciful with him). He prorogated Da`wah in Najd, where scholars increased and drove the Turks and Egyptians out of villages and cities. Then Da`wah prevailed in Najd in 1240 A.H. Al-Dir`iyyah was destroyed and the rule of Al Sa`ud came to an end in 1233 A.H. People lived in Najd in chaos, fighting and turmoil for five years (1234- 1239 A.H.) In 1240 A.H., Muslims rallied in Najd around Imam Turky ibn `Abdullah ibn Muhammad ibn Sa`ud. Al-Haqq was established and scholars wrote to people in villages and towns, encouraging them to return to Allah. Turmoil, which was aflame among them following the long wars against the Egyptians and their allies, was put out. The religion of Allah dominated and people engaged in education, guidance and Da`wah, and returned to the way of life they adopted at the time of the Shaykh, his sons and disciples - may Allah be pleased and merciful with them all! The Da`wah went on since 1240 A.H. until the present day - praise be to Allah! Al Sa`ud as well as Al Al-Shaykh and scholars of Najd continued to succeed one another. Sa`ud's family members have succeeded one another in leadership, Da`wah and Jihad for the Cause of Allah.

Scholars have succeeded one another in calling for Allah and guiding to Al-Haqq. However, Al-Haramayn Al-Sharifayn remained separated from the state of Saudi Arabia for a long time, until 1343 A.H., when they were conquered by Imam `Abdul-`Aziz ibn `Abdul-Rahman ibn Faysal ibn Turky ibn `Abdullah ibn Muhammad

ibn Sa`ud, may Allah be merciful with him! They are still, praise be to Allah, under the rule of this State. We ask Allah (Glorified and Exalted be He) to set right the rest of Al Sa`ud, Al Al-Shaykh and all Muslim scholars here and elsewhere and to guide them all to what pleases Him. We ask Allah to make Al-Haqq triumph over falsehood and to grant callers to guidance everywhere success to carry out the obligations set by Allah. We ask Allah to guide all of us to Al-Sirat-ul-Mustaqim (the Straight Path) and maintain Al-Haramayn Al-Sharifayn, their surroundings and all other Muslim countries with guidance and the religion of truth (Islam). We ask Allah to help glorify His Book and the Sunnah of His Prophet and to grant everybody understanding of them, holding fast to them and seeking their judgment, till they meet their Lord (Glorified and Exalted be He). Allah is Omnipotent over all things and capable of responding to supplications.

This is the last point concerning identifying the Shaykh, his Da`wah and his proponents and opponents. Allah is the One sought for help. There is neither might nor power except with Allah! May Allah's Peace and Blessings be upon His slave and Messenger, our

Prophet and leader Muhammad ibn `Abullah, his family, Companions and those who follow his path and are guided by his teachings! Praise be to the Lord of the worlds.

(Part No : 1, Page No: 374)

Reply given by Ibn Baz to written questions posed by a

Shaykh from outside the Kingdom of Saudi Arabia

From `Abdul-`Aziz ibn `Abdullah ibn Baz to my esteemed brother, may Allah guide you to useful knowledge and to act upon it! Amen. Peace be upon you!

I have received your letter dated 2/3/1394 A.H. May Allah guide you and grant you success! It included three questions about Wahhabism. Following is my answer:

Q 1: You asked about Wahhabism and whether it is a fifth Madh-hab (School of Jurisprudence) or follows one of the four Madh-habs.

A: The term Wahhabism is used by many people to refer to the call initiated by Imam Muhammad ibn `Abdul-Wahhab ibn Sulayman Al-Tamimy Al-Hanbaly **(may Allah be merciful to him). He is called along with his followers 'Wahhabis'. Every knowledgeable person must have heard about Shaykh** Muhammad ibn `Abdul-Wahhab's movement **(may Allah be merciful to him). He called for pure Tawhid (belief in the Oneness of Allah) and warned people against all forms of Shirk (associating others with Allah in His Divinity or worship), such as supplicating to the dead, trees, rocks or the like. He (may Allah be merciful to him) followed in creedal matters the Madh-hab (School of Jurisprudence) of the Salaf (righteous predecessors) while in subsidiary matters he followed the Madh-hab of Imam** Ahmad ibn Hanbal Al-Shaibany **(may Allah be merciful to him). This is clear in the books and Fatwas (legal opinions) of Muhammad ibn 'Abdul-Wahhab and in the books of his followers and offspring which are published. Imam** Muhammad ibn `Abdul-Wahhab **appeared at a time when Islam was alienated, the** Arabian Peninsula **and other areas were engulfed in ignorance and worshiping idols was widespread. So the Shaykh took it upon himself to strive and struggle, and devoted himself to destroying all means of misguidance.**

(Part No : 1, Page No: 375)

He employed all the possible ways leading to the spread of Tawhid free from any kind of superstition. Allah, out of His Bounty, made Imam Muhammad ibn Sa`ud, **Prince of** Al-Dir`iyyah **at that time, accept the call. Thus, the Prince, his sons, those under his authority and his followers supported the Imam, may Allah reward them, forgive them and grant their offspring success to all that pleases Him and to what sets right the affairs of His Servants! All regions of the** Arabian Peninsula **have lived under this righteous call to the present day. Thus, Imam Ibn 'Abdul-Wahhab's call was in accordance with the Qur'an and Sunnah (whatever is reported from the Prophet). Wahhabism is not a fifth Madh-hab as some ignorant and prejudiced people claim; rather, it is a call to the 'Aqidah (creed) of Salafiyyah (those following the way of the righteous predecessors) and a way of reviving the main aspects of Islam and Tawhid which was forgotten in the** Arabian Peninsula.

(Part No : 1, Page No: 376)

Q 2: Do Wahhabis deny Shafa'ah (intercession) by the Messenger of Allah (peace be upon him)? A: Any wise person who has studied the biography of Imam Shaykh Muhammad ibn `Abdul-Wahhab **and his followers know they are innocent of such a claim. The Imam (may Allah be merciful to him) wrote about Shafa'ah, especially Kitab Al-Tawhid (Book of Monotheism) and refuted the suspicions raised about the Messenger's Shafa'ah for his Ummah (nation based on one creed) on the Day of Resurrection. Therefore, it is known that the Shaykh (may Allah be merciful to him) and his followers did not deny the Shafa'ah of the Messenger (peace be upon him) and that of other prophets, angels, believers and children who die before puberty. However, they established it as Allah and His Messenger have commanded, treading the way of the Salaf in applying the evidence from the Qur'an and Sunnah.**

Based on this, it is clear that claiming the Shaykh and his followers denied the Shafa'ah of the Prophet (peace be upon him) is completely groundless. It bars people from the Way to Allah and involves spreading lies against Du'ah (callers) to Allah. However, the Shaykh (may Allah be merciful to him) and his followers only denied seeking Shafa'ah from the dead and the like. Shafa'ah can only be granted with the Permission of Allah to the intercessor and His being pleased with the one interceded for. Allah (Glorified and Exalted be He) says: ﴾ Who is he that can intercede with Him except with His Permission. ﴿ **And:** ﴾ And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with. ﴿ **And:** ﴾ ...and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ﴿ **Allah (Glorified be He) accepts only Tawhid, while the Mushriks (those who associate others with Allah in His Divinity or worship) will not benefit from the Shafa'ah. Allah (Exalted be He) says:** ﴾ So no intercession of intercessors will be of any use to them. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ There will be no friend, nor an intercessor for the Zâlimûn

(polytheists and wrong-doers), who could be given heed to. ﴿ **We ask Allah to guide us all to what pleases Him and grant us safety from anything that displeases Him! Allah is the Grantor of success!**

Q 3: Is it true that when the followers of Imam Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) seized the Arabian Peninsula and reached Madinah, they tied their horses to Al-Rawdah Al-Sharifah (the "Noble Garden" – a blessed place between the Prophet's grave and mimbar in his Masjid) in Al-Masjid Al-Nabawi (the Prophet's Mosque)?

A: This claim is groundless. In fact, it is a lie and a way of hindering others from the Truth. Rather, it is known that when the followers of Imam Muhammad entered Madinah, **they spread the call of Salafiyyah (those following the way of the righteous predecessors), clarified the real meaning of Tawhid (belief in Monotheism) with which Allah sent His Prophet Muhammad (peace be upon him) and all other prophets. They also condemned acts of major Shirk (associating others with Allah in His Divinity or worship) committed by many people such as supplicating to and seeking help of the Messenger (peace be upon him) as well as the Sahabah (Companions of the Prophet) buried in Al-Baqi`, the Prophet's household and other righteous people, and supplicating to the Prophet's uncle,** Hamzah **(may Allah be pleased with him), and to the martyrs of Battle of Uhud. Indeed, that is what is known about the followers of Imam Ibn `Abdul-Wahhab. They were known for teaching people the true essence of Islam and of disapproving of Bid`ah (innovation in religion) and superstitions which had spread in** Hijaz **and other places at the time. Any claim that they had shown disrespect of the Prophet's grave or Al-Rawdah or disrespect of the Prophet (peace be upon him), any of the Sahabah (may Allah be pleased with them) or any righteous person is a mere fabrication and alteration of the Truth.**

Moreover, many history books attest to what we have said and belie such false claims. May Allah grant us all understanding of His Way and steadfastness on it until we meet Him (Glorified be He)! May Allah protect us from ways leading to error, for He is the One Capable to do so!

We ask Allah (Glorified and Exalted be He) to forgive the followers of Imam Ibn `Abdul-Wahhab, all Muslim scholars and callers to guidance and to make us all among their followers in righteousness! May Allah show us the Truth, guide us to follow it, show us falsehood and guide us to avoid it, for He is the One Capable of doing so! Allah is the Grantor of success.

(Part No : 1, Page No: 378)

Speech during Sheikh Muhammad Ibn `Abdul-Wahhab Week

All praise be to Allah, Lord of the Worlds. Peace and blessings be upon the most honorable Prophet and Messenger, Muhammad, and upon his family and Companions!

Dear brothers:

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The greatest blessing Allah has conferred upon us is Islam. There is no other grace equal to Islam which Allah has granted to Muslims. He (Glorified be He) has made us the best community and has perfected for us our faith which pleases Him. Allah states:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿A perfect way is that which addresses all immediate and deferred needs of life and deals with all its aspects. A perfect way is also that whose Shari`ah (Islamic law) - with its fundamental and subsidiary matters - is independent and covers all the needs of people.

Allah (Glorified and Exalted be He) states:﴾ We have neglected nothing in the Book ﴿He also states:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿This religion is received from Allah's revelation to His Prophet (peace be upon him)through two means; the Qur'an, which Allah has revealed to His Messenger (peace be upon him) and the Sunnah (whatever is reported from the Prophet). The Prophet (peace be upon him) stated about both,﴾ "I have left you (two things) which if you hold fast to them, you will not be misguided. (They are) the Book of Allah and my Sunnah." ﴿However, with the death of the Messenger of Allah (peace be upon him) revelation stopped after our faith was perfected and well-established. Allah (Glorified be He) promises to preserve the Qur'an:﴾ Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). ﴿In fact,

(Part No : 1, Page No: 379)

the teachings of Islam were strictly followed during the lifetime of the Messenger of Allah (peace be upon him) and that of the Rightly-Guided Caliphs after him.

After that, Muslims began to call to Allah and thus the Islamic State expanded and people from different nations and countries entered Islam in crowds. They all united upon their Islamic creed, which maintained their ties with their Lord and established their loyalty to Allah, His Messenger and other Muslim brothers and sisters. Since the days of the Prophet until today, Muslims have lived under many governments and regimes and have witnessed times of regress due to some external and internal factors. A deep look into these times reveals that holding fast to the Qur'an and Sunnah has played a great role in surviving these hard times. When Muslims adhere to their religion and follow its guidance, they achieve victory, but when they are negligent and deviant, they begin to dispute and hence the defeat.

All praise be to Allah, Who has supported Islam from the time of revelation until today with righteous scholars who have conveyed it to the people, clarified its rulings, defended it, used it in solving people's problems and deduced rulings that had no specific text. Such reformist scholars have played a remarkable role in strengthening people's faith, removing doubt and suspicion, fighting sins and Bid`ah (innovation in religion) and inviting people to what the Messenger of Allah (peace be upon him) and his followers called to. Muslim scholars exerted efforts and the Muslim community became stronger, more advanced and united.

One of the most famous reformist callers is Shaykh Muhammad Ibn `Abdul-Wahhab, the revivalist of the 12th century of Hijrah. Allah guided him in his remarkable reformist call, which brought back strength, purity and power of Islam to the Arabian Peninsula. With the Aid of Allah, he purged the Peninsula from Shirk (associating others with Allah in His Divinity or worship) and Bid`ah and guided people to the Right Path. The fruits of his blessed call appeared in many parts of the Islamic World and many callers were influenced by it. One of the strongest reasons behind the success of his

(Part No : 1, Page No: 380)

call is that Allah has supported it with rulers who have believed in it and helped its callers. Such are Al Sa`ud family, starting from the diligent Imam Muhammad Ibn Sa`ud (may Allah be merciful with him), founder of the Saudi State to his sons and grandsons after him.

In fact, the call of Imam Muhammad Ibn `Abdul-Wahhab (may Allah have mercy on him) is the true Islamic call of the Messenger of Allah (peace be upon him), the Sahabah (Companions of the Prophet) and the Salaf (righteous predecessors). Despite the many enemies and opposers who appeared in the Muslim world at the beginning of the call, it was able to succeed and achieve desirable outcomes. The Messenger of Allah (peace be upon him) said,﴾ "There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection." ﴿

Although this reformist call is based on the Salaf's call and does not differ from it, it deserves to be studied, analyzed and taught to people. This is because many are unaware of its reality and are ignorant of its great benefits that have not been achieved before by a reformist since the time of the favored preferred generations. This call led to the establishment of a society applying Shari`ah and a state believing in the call and applying the principles of Shari`ah sincerely in all matters related to creed, rulings, customs, prescribed penalties, transactions and all other issues. Therefore, some historians studying this call have said that Islamic history has never witnessed more commitment to Islamic teachings since the days of the Prophet (peace be upon him) and the Rightly-Guided caliphs like that witnessed by the Arabian Peninsula under the Saudi State, which has supported and defended the call.

All praise be to Allah, Saudi Arabia is still reaping the fruits of this call in the form of safety, stability, prosperity and rejection of Bid`ah and superstitions which have spread and destroyed many Muslim countries.

Kingdom of Saudi Arabia, represented in both its rulers and scholars, cares for Muslims all over the world

(Part No : 1, Page No: 381)

and is keen on spreading Islam globally, so that people may enjoy the blessing of entering Islam.

Therefore, Saudi Arabia since the day it was founded until today makes use of every opportunity to show others the reality of this call based on the Qur'an and Sunnah, with the aim of removing doubtful matters raised by ignorant or spiteful people. Thus, many meetings were held to discuss the call, study its outcome and answer those who oppose it. Many letters were sent and books have been written - all praise be to Allah.

Imam Muhammad Ibn Sa`ud Islamic University called for a meeting and organized it for this reason. None has been better in doing so than the university which includes the best students and scholars of the call. The university was first established to serve the call, teach it to people and invite others to it. It all began when His Highness, King `Abdul-`Aziz and the knowledgeable Shaykh Muhammad ibn Ibrahim (may Allah be merciful with them and may He reward them good) discussed the idea of establishing an institution to carry out the duties of Da`wah (calling to Islam) and education according to the teachings of the Salaf, represented in the call of Imam Muhammad Ibn `Abdul-Wahhab (may Allah have mercy on him). Some academic institutions were established, then some colleges, and with passage of time, it expanded to be an Islamic university bearing the name of the Saudi State's first founder and supporter of the Islamic call, Imam Muhammad Ibn Sa`ud. Hence, the university has graduated a huge number of scholars who have played a great role in developing this country. In addition, the university teaches the compilations of Imam Muhammad Ibn `Abdul-Wahhab, especially in the field of `Aqidah (creed), plus the books of previous famous Imams among the Salaf, such as Imam Ibn Taymiyyah, Ibn Al-Qayyim, Al-Tahawy, Al-Hafizh Ibn Kathir and others, may Allah have mercy on them and reward them all for their efforts in striving in Allah's Cause, defending His way and showing people the Truth as Allah commands!

(Part No : 1, Page No: 382)

Dear brothers! Gathering to study the Madh-hab (School of Jurisprudence) of Salaf, which includes Shaykh Muhammad Ibn `Abdul-Wahhab's call, introducing it to people and encouraging them to hold fast to the practices of the Messenger of Allah (peace be upon him), the Sahabah and the Salaf is obligatory and is one of the greatest ways of drawing closer to Allah. This is because it involves cooperation in goodness, discussion of righteous deeds and a way of reaching the Truth. Many a time doubt is eliminated when scholars meet and discuss debatable issues. I am certain this gathering will have great effects on the Islamic World and will make Muslims unite on the Qur'an and Sunnah, abstain from committing Bid`ah and avoid dispersion which has weakened Muslims in the face of their enemies. There is no doubt that these prominent scholars coming from all over the Islamic world to discuss research and ideas, search for the best ways for Muslims to hold fast to the Qur'an and Sunnah and revive the Madh-hab of the Salaf will achieve positive results. Scholars will benefit all Muslims and call them to the just word without any fanaticism or immoderation in relation to people and ideas, since the Truth is clear. As Muslims, we should follow everything the Messenger of Allah (peace be upon him) and his Sahabah used to do whether in our houses or in our countries. This is the core of the Salafiyyah call (those following the way of the righteous predecessors), initiated by Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah have mercy on him). In addition, one of the most important positive outcomes of this gathering is collecting, editing and printing all the Shaykh's compilations and writings to be available to people. A valuable addition is printing and distributing an index of all the Shaykh's works.

Furthermore, scholars have presented many research papers on themes related to the call of Shaykh Muhammad Ibn `Abdul-Wahhab, its dependence on the Qur'an and Sunnah, its relation to the Madh-hab of the Salaf, its outcomes in the Arabian Peninsula and the Muslim world as a whole and answers to doubtful matters related to it.

(Part No : 1, Page No: 383)

I highly appreciate all of these efforts and hope this gathering will adopt key decisions and recommendations that encourage, support and empower centers, organizations and institutions that spread and promote the Madh-hab of the Salaf. I hope you will devise a way to connect the youth to the books and Manhaj (methodology) of the Salaf by means of study and research. Meetings should be held to call people to the Madh-hab of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and to remove obstacles impeding the spread and adoption of this Madh-hab.

Indeed, Imam Muhammad Ibn Sa`ud Islamic University is praised for its efforts in this field. Everyone is

encouraged to give these issues their due attention and cooperate with authorities that give much attention to the spread of the Madh-hab of the Salaf at different levels and fields. Add to this that it is important to support anyone who contributes with self efforts and opinions to fight Bid`ah and superstitions.

I am certain that the Saudi Government adhering to the Sunnah (may Allah guide it to what pleases Him and let it support the Truth) will spare no effort, as it always does, in backing up your decisions and recommendations which serve Islam and Muslims. Since the days of King `Abdul-`Aziz (may Allah have mercy on him), the government has published books written by the Salaf, given them great attention, taught them to people and encouraged individuals and groups who try to spread them. This is a well-known fact to everyone and it is a praised effort carried out with the Aid of Allah by the government that follows the Madh-hab of the Salaf and applies it. As for myself, I will cooperate with you all, with this blessed university, with other universities that support Islam and Muslims and with callers who follow the path of the Messenger of Allah (peace be upon him), his Sahabah and Salaf as much as I can. Dear brothers! I had hoped to meet with you, discuss proposed themes and opinions

and take part in your assemblies, as this involves cooperation in goodness. Unfortunately, I was busy with the meetings of the International Higher Council for Mosques, held in Makkah. After that came the conference of the Islamic Fiqh Academy (IFA) organized by the Muslim World League (MWL) which shares your interests. All of this made me unable to be with you at this blessed gathering. That is why I am writing you these words wishing you all success. I advise you and all my brothers to observe Taqwa (fearing Allah as He should be feared) and to do only what pleases Allah, while exerting every effort in calling to Allah. I would like to thank His Highness, Prince Salman Ibn `Abdul-`Aziz, Prince of Riyadh for sponsoring the opening ceremony. I would like also to thank the organizers of the events of this week and scholars for their participation. I ask Allah to accept all our deeds and to make them sincere for His Sake. May Allah make us of the guiding and guided, for He is the Most Generous! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

(Part No : 1, Page No: 385)

How to combat Eastern and Western cultural invasion

Praise be to Allah alone, and may peace and blessings be upon the Messenger of Allah, his family and Companions.

There is no doubt that the gravest danger that Muslim societies are facing nowadays is the so-called cultural invasion with its different weapons, including all media means, printed and broadcast alike. Invaders have realized in the modern age that the old ways have become ineffective. Nations fight courageously to defend their religion, homelands and their heritage. Usurping by violence and terrorism is an inherently refused concept, especially in modern times after the spread of awareness among the people. The world has become like a small village and many organizations were established to defend the rights of nations, refuse political invasion, and claim the right to self determination. Every nation has the right to have sovereignty over its own territory, invest its resources, and rule its territories according to its own standards. Nations also adopt different beliefs, creeds and ruling systems, which made invaders to leave these countries after fierce, bloody wars.

However, before leaving those countries, the invaders thought of many ways and prepared many plots based on thorough research, full awareness of the aims and effectiveness of those plans, and the ways that should be followed to accomplish them. Their aims revolved around designing highly deceiving curriculums of weak ties with religion, focusing on

(Part No : 1, Page No: 386)

spreading their culture and instilling in the souls of most of the people the admiration of their material achievements in different aspects of life. When people, especially teenagers and young students, are impressed by this superficial brilliant achievements and inventions in the world, some of them who are totally impressed choose to complete their education in European and American universities. There they are surrounded with doubts and sorts of lusts systematically presented by Orientalists and atheists, using well-organized, perverted, cunning schemes, where they face the Western lifestyle with all its corruption, dissolution and obscenity.

Rarely does a person remain safe from these weapons, being accompanied with enticement and lack of religion or authority. After completing their study and returning to their countries, those people assume important posts and become agents for the colonialists and apply their demands and implement their plots precisely, even with harsher means than those used by the colonialists themselves. This has taken place, indeed, in many countries that were occupied by invaders. The way to safety from this danger lies in establishing universities and institutes in different specializations, in order to limit the missions abroad and teach all forms of knowledge in all universities and institutes. This should be accompanied with paying attention to Islamic subjects and culture, in order to keep the `Aqidah (creed) of the students intact, and protect their morals and future, so that they take part in building their society on a Shari`ah (Islamic law) basis and according to the needs of the Islamic Ummah (nation). We should restrict educational missions abroad to

(Part No : 1, Page No: 387)

certain forms of knowledge that are not available at home.

May Allah guide us to all what benefits the people and the countries, and protects the Muslims against anything that might harm them in their `Aqidah and morals. He is the Most Generous.

Moreover, we need to take more care of curricula, add a perfect Islamic touch to them, and establish more scientific institutions to help the people study at home instead of traveling abroad. We should also choose teachers and managers perfectly; all of them should be of good morals, sound `Aqidah, reputation, jealousy on Islam, power and honesty. Whoever enjoys these traits is guaranteed and will most probably do their best to explain information to the students in a correct way.

However, if it is a necessity to send some students to learn abroad due to the lack of some professional institutions, especially in the field of industry, an objective committee should be formed to choose the most suitable students in terms of religion and morals and who are well-versed in Islamic culture and have an Islamic spirit. The committee can also choose a knowledgeable, righteous supervisor, who is active in practicing Da`wah (calling to Islam), to accompany the mission, practices Da`wah there, supervises and guides the students, and refutes any doubts they may come across.

They should be given even a short course before traveling to be aware of all the problems they might encounter abroad the Shari`ah viewpoint and wisdom behind such issues according to the Qur'an, the Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him), and the opinions of scholars. This includes, for instance, the rulings on slavery, polygyny

(Part No : 1, Page No: 388)

in general, polygyny of the Prophet (peace be upon him) in particular, Talaq (divorce pronounced by a husband), the wisdom behind both offensive and defensive Jihad (fighting in the Cause of Allah), and such doubts that are mentioned by the enemies of Allah to Muslim youths, so that they would be fully ready to refute any of such issues.

As for facing the invasion by print and broadcast media, which have afflicted the Muslim Ummah in the modern age and have come to occupy most of the time of Muslims in spite of the deadly poison and the misleading promotion they usually contain. It is one of the most important tasks to protect Islam and the Islamic culture from its evil plotting. We should make sure that the Du`ah (callers to Islam) dedicate themselves to writing useful researches, periodicals and articles; practicing Da`wah, replying to different forms of cultural invasion and exposing their falsehood. The enemies have dedicated all their resources and potentials, founded many organizations and applied different means to deceive Muslims. Their misconceptions should be refuted and Islamic `Aqidah, legislation, rulings and morals should be clarified and explained in a nice, attractive way using suitable modern ways; wisdom and good discourse of preaching, arguing in a gentle way via all mass media as much as possible. Islam is the perfect religion that encompasses all goodness, guarantees happiness to all people, good progress, sound development, peace, security, prosperous life and winning in this world and in the Hereafter.

The Muslims are afflicted by all this as they do not stick to their religion as they should have, with most of the people not understanding its reality, because of being not interested; ignorant of it; negligent of many scholars in clarifying its advantages, wisdoms and secrets; lack of honesty and patience in inviting others to it; and not bearing harm and using the modern ways. Thus, discrepancy took place. Most of the people have become ignorant of the Islamic rulings. They have become deluded.

(Part No : 1, Page No: 389)

It is known that the last generation of this Ummah will not succeed except with what brought success to the first generation - that is, to follow the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). Allah says,﴾ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ﴿Allah (Exalted be He) also states,﴾ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴿He (Glorified be He) also states,﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿Allah (Glorified and Exalted be He) has promised us a decisive victory and successful outcome in return for this, as He is the Most Truthful, in His statement,﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿He (Glorified be He) states,﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿He (Glorified and Exalted be He) promises,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴿He (Glorified be He) also states,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿There are many Ayahs (Qur'anic verses) in this regard. When the Salaf (righteous predecessors) applied these noble Ayahs, whether in words, actions and belief, Allah granted them victory over their enemies, made them rulers of the world, spread justice through them, and made them leaders of the Ummah and Imams of guidance. When the latter generations faltered in this (Allah's orders) they were changed, according to Allah's statement,﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿

(Part No : 1, Page No: 390)

May Allah make the Muslims, whether people or governments, return to their faith in a proper way; grant them comprehension of it, cause them to apply it, make them unanimous on Al-Haqq (the Truth), guide them to cooperation in righteousness and piety, and enjoining each other to Al-Haqq and persevering upon it. He is the All-Hearing, Ever Near. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

A reply to Mustafa Amin

Praise be to Allah, Lord of the worlds. Peace and blessings be upon the Honest, Prophet Muhammad. I have perused the article published in Al-Nadwah newspaper, issue dated 24/6/1380 A.H., titled "Sights of Al-Madinah Al-Munawwarah" by Mustafa Amin. Considering the mentioned article, I found many mistakes that should be highlighted lest readers should be deceived by them. The Prophet (peace be upon him) said:(Religion is based on advising one another.)The Prophet (peace be upon him) also said:(Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.)

Dear reader, here are the mistakes and their refutations:

First: he said in respect of Al-Madinah, "This sacred city contains many monumental sights. We, Arabs, do not pay due attention to them while visiting Paris and London. So, why do we, Muslims, not care about the monuments of the past ages,"... until he said, "Islam calls for...", etc. By these words, the writer invites us to imitate the people of Paris and London in the act of glorifying these sights and building memorials for them. It is strange and wondrous that a Muslim invites others to imitate the enemies of Allah. The Prophet (peace be upon him) says:(He who imitates any people is one of them.)O dear reader, glorifying monuments is not by building memorials, inscriptions, and following in the footsteps of non-Muslims. The true celebration of these monuments is to follow in the footsteps of the people who did these brilliant exploits, good morality, and defended the Cause of Allah patiently and sincerely with words and actions. This is the way that the Salaf (righteous predecessors) used to glorify the good deeds of their predecessors. As for glorifying monuments by buildings, decorations and inscriptions, it is against the way of the Salaf, but it is rather the way of the Jews, the Christians and those who imitate them. Indeed, it is one of the gravest means to Shirk (associating others with Allah in His Divinity or worship) and the worship of prophets

and Awliya' (pious people) as shown by reality and by the Hadiths and the traditions reported in the books of Sunnah. So be careful and cautious! It is true that the Muslims should be ready beforehand for any hostility they may face. Thus, they should found factories for the benefit of their communities and invent weapons suitable for the time, not as an imitation of non-Muslims but because we obey Allah and his Messenger and follow the way of the Salaf and Sahabah (Companions of the Prophet) and those who followed their way. The basic proof may be found in Allah's Saying:(O you who believe! Take your precautions)Allah also says:(And make ready against them all you can of power)The Prophet (peace be upon him) said:(A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone. Be keen to that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart...)The Ayahs and the Hadiths are many in this context. They all indicate that Muslims should establish factories, weapons and foundations of good life in order to meet their needs and help themselves defend the truth against falsehood, protect their interests, support their religion, and restore their previous glories, and resist any hostility against them or their religion. This is the true meaning, O Mustafa Amin, of glorifying the monuments, not by buildings which you mentioned or the like. May Allah help us.

Second: the writer says, "Knowledge does not make Taqwa (fearing Allah as He should be feared) lie in weakness or fear, but rather in exploring the universe and scrutinizing its hidden and manifest secrets..." True Taqwa should not be in weakness, fear or being backward in the fields of reform as well as public and private interest. It should be a means to reflect upon the universe in order to realize Allah's Wisdom in creation and laws. The pious must be the bravest and the most keen on reform, for fear of Allah entails so. But the writer's words give the false impression that Taqwa is confined to knowledge of the universe and its secrets and following the example of those who reached the highest degree in this field. Rather,

knowledge of the secrets of the universe is only part of Taqwa. Taqwa, as defined by Muslim scholars, means: to abide by what Allah has commanded and abandon what He has forbidden out of faith, sincerity, devotion, love, desire and fear. This includes giving much care to public interest, establishing beneficial facilities, and following the example of the Salah (righteous predecessors) and pious scholars who preceded us in this field. There is nothing wrong in benefiting from the technologies made by the others regarding the secrets of the universe as well as other fields of knowledge that do not violate the purified Shari`ah but protect it from the plot of its enemies and suffice its people. It is the duty of Muslims to benefit from these technologies, not because they follow the non-Muslims but because Islam commands its followers to be heedful of what is beneficial and keep away from harms, as previously mentioned. The inventions of the non-Muslims, who reached the farthest point in this regard, have only pushed them to more Kufr (disbelief), atheism and corrupted morals. So people must not be fascinated by their knowledge and should not imitate them in their morals or costumes that contradict the teachings of Shari`ah. We should only take of their technologies that which is beneficial and urgently needed along with abiding by the teachings of our Shari`ah and being aware of anything that goes against it. So dear reader, be careful of this in order to be

saved from a lot of errors and doubts - may Allah guide us to the straight path.

Third: the writer also says, "It is the duty of those who visit the grave of the master of martyrs (i.e. Hamzah, may Allah be pleased with him) to follow his example and to know that Allah will reward the visitors for the burden they undertake to reach that place and take a lesson of Jihad (Fighting for the sake of Allah), not for just visiting the graves, seeking blessings, and the supplication.... Hamzah (may Allah be pleased with him) is an ideal example of Jihad...."

This speech combines true and wrong statements. As for the right side, it encourages the visitors of

Hamzah Ibn `Abdul-Muttalib's grave as well as the visitors of other graves to recall to memory their glorious exploits when they were alive such as Jihad, Calling to Islam, and giving much care to public interest, in order to follow their example. This truth must be recalled by every Muslim. Muslims must follow the example of those people in their entire life and try to be like them as much as they can.As for his statement that Allah does not reward the visitor for mere visiting, seeking blessings and supplication, this is a blatant error that contradict with Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) in which he says:﴾ visit the graves for they remind you of the Hereafter. ﴿According to some other narrations:﴾ ..and make you renounce pleasure of worldly things. ﴿

The texts reported from the Prophet (peace be upon him) in this context indicate that the significance of visiting graves is to remember the Hereafter, keep from indulgence in worldly pleasures, and pray to Allah for forgiveness to the buried people. The writer overlooked this point in toto and encouraged another point reported in other Hadiths. If he had combined both points, he would not have missed the truth. As for visiting the graves for seeking blessings, this is not permissible in Islam. Indeed, it is one of the acts of Jahiliyyah (Pre-Islamic time of ignorance) and a characteristic of grave worshipers. So, we must be aware of such acts and prohibit visitors from committing this. It is authentically reportedin Sahih (book of authentic Hadiths) Muslim on the authority of Buraydah (May Allah be pleased with him) that he said:﴾ Allah's Messenger (peace be upon him) used to teach his Companions to recite the following when visiting the graves: 'Peace be upon you, the inhabitants of the graves of the believers and Muslims, and Allah willing we shall join you. We pray to Allah for well-being for ourselves and for you. ﴿In Al-Tirmidhy's book (Al-Jami`), it is related from Ibn `Abbas (may Allah be pleased with them) that he said:﴾ The Messenger of Allah (peace be upon him) passed by the graves of Madinah and said, "May you be granted safety, O inmates of the graves. May Allah forgive you and us. You have preceded us, and we are to follow." ﴿This is the Sunnah of the Prophet (peace be upon him) in visiting graves and showing the purpose of visiting them. As for seeking blessings from them, building over them, inscribing on them and heading to them for supplications, this is not an act of Sunnah. Rather, this is one of the traditions of the Jews, Christians, and the people of Jahiliyyah. We ask Allah to grant us and all Muslims safety.

Fourth: the writer mentions in his article that some Islamic nations have taken their kings as gods and made some of the righteous Muslims as patrons to draw them nearer to Allah, and founded for them domes and Masjids (mosques) built over their graves, not to eternize their glorious actions but to be places for worshiping the dead and supplicating to Allah. He added that if they had built the domes and Masjids to eternize the glorious actions of the dead, it would have been better...etc. This, however, combines both truth and falsehood. As for the truth, it is the writer's admittance that these acts of Bid`ah (innovation in religion) exist in some Islamic countries and his criticism of building domes (over graves) and Masjids as niches for worship and supplication to the dead. In fact, this is true and rampant in the neighboring countries - indeed we belong to Allah and indeed to Him we will return. We ask Allah to protect Muslims from this and to grant them understanding of religion with which He sent Prophet Muhammad (peace be upon him) in order to know that these innovations go against Shari`ah and lead to worshiping people other than Allah. Falsehood lies in the writer's differentiation between building domes and Masjids for worship and supplication, and making them memorials. This distinction has no basis in religion. Moreover, it contradicts the Divine texts of the Qur'an and the Sunnah, which provide for the impermissibility of building domes or Masjids for this reason. This is because building domes and Masjids over graves for worshiping, supplicating, and seeking help from the dead is an act of Shirk (associating others with Allah in His Divinity or worship) as the people of Jahiliyyah did with Al-Lat, Al-`Uzza, Manah and other idols. Indeed, building such memorials is a means to taking the people of the graves as partners with Allah. The Qur'an and the Sunnah condemn, warn, and prohibit these means of polytheism. It is authentically reported inthe Two Sahih books of Hadith (Al-Bukhari and Muslim)from `Aishah (may Allah be pleased with her) that she said: the Prophet (peace be upon him) said:﴾ May Allah curse the Jews and Christians, for they built the places of worship at the graves of their Prophets. `Aishah (may Allah be pleased with her) said: The Prophet (peace be upon him) was warning (Muslims) against what they had done. Except for this reason, he would command that his grave should be prominent

but he feared lest it should be taken as a Masjid. ﴿According to a reportin Sahih Muslim on the authority of Jundub Ibn `Abdullah (May Allah be pleased with him), the Messenger of Allah (peace be upon him) said:﴾ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ﴿It is also narrated in Sahih Muslim from Jabir (May Allah be pleased with him) that the Messenger of Allah (peace be upon him)﴾ forbade plastering graves, sitting on them, and building over them. ﴿These Hadiths and others, which were related in the same context, indicate the prohibition of building domes and Masjids for this reason. The Prophet (peace be upon him) warned his nation against doing that to differ from the Jews and Christians who excessively glorified the dead, built places of worship on their graves, offered prayers for and supplicated to them. Thus, the Muslims may not fall prey to the means of shirk and worshiping the prophets and the righteous people besides Allah, as happened with other nations. This is the matter the Prophet (peace be upon him) feared

and warned his nation against, but people have fallen into Bid`ah and glorified the dead from among prophets and pious people in a way that goes against the Shari`ah of Allah. They built places of worship and domes over their graves and directed their supplications and wishes toward them until they fell into Shirk - there is no might and nor strength save in Allah. It is relatedin the two books of Sahih Hadith (Sahih Al-Bukhari and Sahih Muslim)from Umm Salamah and Umm Habibah (May Allah be pleased with them) that they saw in Abyssinia (Ethiopia) a church, called Mariyah, with pictures therein. They mentioned this to the Prophet (peace be upon him). Thereupon, he said:(When a pious person among those people died, they built a place of worship on his grave, and then decorated it with such pictures. They are the worst of creatures in the sight of Allah.)The Prophet (peace be upon him) explains that the people who build Masjids and domes over graves as well as those who make idols in them are the worst people in the sight of Allah. He cursed them in the Hadith of `Aishah and did not differentiate between those who built them for worship and those who took them as memorials. Therefore building (domes and Masjids over graves) is not permissible, because they are a big means to Shirk. It is also a tradition of the Jews and the Christians which we were prohibited to follow. The Prophet (peace be upon him) said:("You will follow in the footsteps of the preceding nations so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Prophet! Do you mean the Jews and the Christians?" He replied, "Whom else?" (i.e. of course, the Jews and the Christians.))Related by Al-Bukhari and Muslim.This authentic narration

(Part No : 1, Page No: 397)

indicates that the nation will follow the way of the Jews and the Christians in Shirk and Bid`ah except those whom Allah protects; i.e. the victorious sect as related in another Hadith. The Hadith also warns against following the behaviors of the Jews and Christians, because following them leads to disobeying the Messenger (peace be upon him). Allah (may He be Praised) commands people, in His Book, to obey the Prophet (peace be upon him) and avoid what he has forbidden(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.)

Allah (Exalted be He) also says:(And let those who oppose the Messenger’s (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)There is no doubt that the Prophet (peace be upon him) called his nation to all good and warned them against all evil, so it is not permissible for those who believe in Allah and the Last Day to stray from his way or call to other than his way. It is undoubtedly true that building Masjids and domes over graves is one of the acts of the Jews and the Christians and a means to Shirk (associating others in worship with Allah) and deviation that we must avoid. May Allah grant us success.

Fifth: the writer says, "Likewise, Baqi` (the graveyard of Madinah, near the Prophet's Mosque), the plot of land where the wives and aunts of the Prophet (peace be upon him), his son Ibrahim, and some of his Sahabah (Companions) were buried. There were domes that were built therein until the guided state rose and removed the domes but left the graves unmarked. Hundred of thousands of people, who visit Al-Masjid Al-Nabawy (the Prophet’s Mosque in Madinah), also visit the people of Baqi` without knowing the graves of those whom Allah has chosen and favored over servants, such as the Prophet's wives, his son Ibrahim, and scores of Sahabah. What about if the Administration of Awqaf (endowments) set marks on these graves to show the names of the dead and fenced them to make it easy to recognize their graves..."

The writer invites the Administration of Awqaf in Al-Madinah to set gravestones for the famous Sahabah buried in Baqi` and to build fences

(Part No : 1, Page No: 398)

around their graves to recognize them. This suggestion may come out of good intentions, but opinions and recommendations are not dependable until a person examines them in the light of the Qur'an and the Sunnah of the Prophet (peace be upon him). Perhaps, when the writer wrote these words, he did not know about the ruling that has been reported in authentic Hadiths from the Prophet (peace be upon him) concerning graves. Thus, he committed such mistakes including this last error when he suggested that the Administration of Awqaf should undertake the previous suggestion. It is previously stated in the authentic Hadith that the Prophet (peace be upon him) forbade building on graves. There is no doubt that building fences around them is a form of building and a means of over-estimation. Placing tombstones with grave notes is one of the means of over-estimation and taking those servants (of Allah) as idols, because when some ignorant people read the names of the buried Sahabah and know them by names, they may glorify them because they are of the Prophet's family. They may seek their blessings and wipe their hands in the soil of their graves, as many people do in neighboring countries. It is authentically reported that the Prophet (peace be upon him) has forbidden writing, building, raising and building Masjids on graves, according to the previous Hadiths. The Prophet (peace be upon him) said so only to protect Tawhid (monotheism), block the means to Shirk, in order to protect the nation from the errors of the Jews and Christians as well as the idol worshipers in many Arabian tribes. The Prophet conveyed the message, rendered the trust and advised his nation. The purpose of visiting the people of Baqi` is to supplicate to Allah to forgive them and to recall the Hereafter, as previously mentioned. This is available by Allah's Will, even if the visitor does not know their names. There is no need for the writer's suggestion to set marks or build fences around their graves. If there is good for Muslims in doing this, the pious Predecessors and their followers

(Part No : 1, Page No: 399)

would have done it, because they were more knowledgeable of Shari`ah, more heedful of acting according to it, and more loving and jealous to the Prophet's wives and his family. Since they did not do this and were satisfied with the old situation, which was at the time of the Prophet (peace be upon him) and the Rightly-Guided Caliphs, it became evident that what people innovated after them, such as building and writing is a forbidden innovation. Be heedful, O dear reader of doubts and Bid`ah. Surely, Allah is the only Guide to Al-Sirat-ul-Mustaqim (the Straight Path). Callers to Shirk from among the Jews and Christians and those who follow their path from this nation try to call the people to other than the call of the Prophet (peace be upon him) and spread destructive ideas intentionally or unintentionally. Consequently, falsehood has spread and the truth became hidden to many people. Callers of guidance and advocates of Shari`ah decreased, while those who claim they have knowledge as well as the supporters of Shirk and callers of vice increased. So Allah is All-Sufficient for us and the Ever-Trustee. Hence, good readers and guided scholars should know that they must exert a lot of effort to call to the pure Islam away from Shirk and Bid`ah. We must spread the beauty of Islam, its just rulings, high objectives, and easy teachings among the classes of nations, communities, gatherings, the media, and Khutbahs (religious sermons), so that the ignorant will be informed, the inattentive should pay attention, the forgetful will remember and the straying will to stop their plot against Islam and the rulings of Shari`ah in the presence of scholars. When the callers of Islam exert efforts to support Islam, the callers of polytheism, atheism, Bid`ah and desires fade away, their fire is put out and stay away from the pulpits of advice and media. They may return to the true path and support its people when they know the truth and when doubts and misguidance are removed from their hearts. It is necessary that Muslims give advice in religion just as many scholars and reformers do in these days. I wish them all success, steadfastness and more power

(Part No : 1, Page No: 400)

and activity in seeking the truth and destroying the forts of falsehood and aberrance. I found it necessary for those who contribute to this field from smart readers and prominent scholars to be active and break into these fields with sincerity, brave, sure knowledge and forbearance, in order to support their religion, protect their Shari`ah, and guide people to Al-Sirat-ul-Mustaqim. They will have the

same reward of their followers until the Day of Recompense. The Truthful Prophet (peace be upon him) said: ﴾ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without the least decrease in their own reward in any respect..." ﴿ May Allah guide us and all Muslims to His path and protect us all from the way of those upon whom Allah has invoked His Wrath and those who went astray. He is Able over everything. May peace be upon his Servant and Messenger Muhammad, his family, and Companions.

(Part No : 1, Page No: 401)

Reply to Salih Muhammad Jamal

Praise be to Allah, and may peace and blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance.

I have read what was published in Al-Nadwah newspaper in its issue dated 24/5/1387 A.H., written by Salih Muhammad Jamal entitled 'Islamic Monuments'. In this article the writer calls for the glorification of Islamic monuments, lest they should be deserted and unknown to the people. The writer says that those who now visit the house once inhabited by Shakespeare in Britain and the house of Beethoven in Germany do not do so out of deification, but out of admiration to what the English poet and the German musician contributed to their countries. These trivial houses cannot be compared to the house of Prophet Muhammad, Dar Al-Arqam ibn Abu Al-Arqam, Thawr Cave, Hira' Cave, and the place where Al-Rudwan Bay`ah (pledge of allegiance) and Al-Hudaybiyyah treaty took place, he said. A few years ago, Egypt registered the history of the Sphinx and the glory of the Pharaohs, and tourists came from everywhere to listen to these trivial talks compared to the glory, history and great people of Islam in all aspects. The writer suggests that Muslims should glorify Islamic monuments that are of greater importance, such as the Hira' Cave and Thawr Cave, in addition to the previously mentioned English and German sites, and the glorification of the Egyptian Pharaonic monuments. The writer mentions that the Ministry of Hajj and Waqfs (Endowments) should maintain these monuments in cooperation with the Ministry of Education and benefit from them in the following ways:

(Part No : 1, Page No: 402)

First, registering the history of these monuments using modern techniques that preserve the memories and the glory of Islam embodied in them for centuries, until the end of time.

Second, drawing maps to the sites of monuments in both Makkah and Madinah.

Third, rebuilding what was demolished of these monuments in a style different from the past, and decorating the structures with Ayahs (Qur'anic verses) and Hadiths written on a big chart to record a brief history of the monument in different languages.

Fourth, repairing the roads leading to these monuments, especially those in mountains, such as Thawr Cave and Hira' Cave, and facilitating access to them by cable cars like those used to reach the cedar mountains in Lebanon in return for a reasonable fee.

Fifth, appointing a student of Islamic studies as a tour guide for each monument in order to clarify the history of the monument to visitors and the noble meanings that can be deduced from it other than Bid`ah (innovation in Islam) and superstitions, or even recording this on tapes that can be used in case of necessity.

Sixth, including the history of these monuments in school curricula at different stages.

However, glorifying the Islamic monuments in the ways mentioned by the writer is contradictory to Shari`ah (Islamic Law) and the way of the Salaf (righteous predecessors) and the Imams (leaders) since the era of Sahabah (Companions of the Prophet), until the last of the best generations. It also leads to imitating the Kafirs (disbelievers) in glorifying these monuments; exceeding the proper limits by ignorant people; and spending money in trivial matters. Visitors may think that visiting such monuments is demanded in Shari`ah, while it is one of the innovated Bid`ah means leading to Shirk (associating others with Allah in worship), and imitating the Jews and the Christians in their glorification of monuments of their prophets and righteous people, and using them as places of `Ibadah (worship) and sightseeing.

(Part No : 1, Page No: 403)

I thought that I should comment on this article to reveal the truth and resolve the ambiguity by pieces of evidence from Shari`ah and narrations from the Salaf. I should also clarify where the context needs clarification. Clarifying ambiguous texts and understanding them in context is very important and one of the best means of leading to Al-Haqq (the Truth), according to the statement of the Prophet (peace be upon him), ("Religion is sincere advise." He was asked, "For whom?" He replied, "For Allah, His Book, His Messenger, for the Imams (leaders) of Muslims and the laypeople.") Thus, I say while seeking Allah's help, and there is neither might nor power except with Allah,

it was authentically reported from the Messenger of Allah (peace be upon him) that he said, (Whoever introduces something into this affair of ours which is not of it, it is to be rejected.) (Related by Al-Bukhari and Muslim). In another narration by Muslim, (Whoever does something which is outside our matter (Shari`ah) will have it rejected.) It is narrated in theSahih (authentic) Book of Muslim, on the authority of Jabir (may Allah be pleased with him), that (the Messenger of Allah (peace be upon him) used to say in his Khutbah (sermon) on Friday, "The best of speech is embodied in the Book of Allah; the best of guidance is that given by Muhammad (peace be upon him); the most evil affairs are innovations; and every Bid`ah (innovation in religion) leads to misguidance.)

There are many Hadiths concerning this point. If these monuments mentioned by the writer such as Hira' Cave, Thawr Cave, the house of the Prophet (peace be upon him), Dar Al-Arqam ibn Abu Al-Arqam, the place where A l-Rudwan Bay`ah took place and others, are glorified, their roads paved, elevators are set up and signs are erected for them, they will not be visited like the monuments of the Pharaohs and those of Kafirs; rather, they will be visited as a form of `Ibadah that draws visitors closer to Allah through them. Thus, we will have added something new to Islam that is not originally part of it, and prescribed for people what Allah has not ordained. This is the same Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) which Allah (Glorified and Exalted be He) warns us against in His statement,﴿ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴾The Prophet (peace be upon him) also warned us against it in his statement,﴿ If a person innovates things in our affairs for which there is no valid reason, these are to be rejected. ﴾The Prophet (peace be upon him) also stated,﴿ "You will certainly follow the ways of those before you as close as a feather of an arrow is to another, until even if they enter the hole of a lizard, you will enter it too." People asked, "O Messenger of Allah! (Do you mean) the Jews and the Christians?" He said, "Who else?" ﴾Agreed upon its authenticity by Al-Bukhari and Muslim. If glorification of the monuments in the way mentioned by the writer had been approved by Allah and His Messenger, he (peace be upon him) would have called to it

done it himself, or it would have been done by the Sahabah. As nothing of this took place, it is not part of Islam, but rather a Bid`ah which the Prophet (peace be upon him) warned the Sahabah (may Allah be pleased with them) against. It was authentically reported from Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) that he condemned pursuing the monuments of prophets and ordered that the tree under which the Bay`ah of Al-Hudaybiyyah took place be cut, when he learned that some people began going there. This was meant to protect Tawhid (monotheism) and eliminate the means leading to Shirk, Bid`ah and superstitions related to Jahiliyyah (pre-Islamic time of ignorance). Below is some of what was mentioned by some scholars in this regard, so that you will be well-informed about this matter. Imam Abu Bakr Muhammad ibn Al-Walid Al-Tartushi said in his book 'Al-Hawadith wal-Bida`', a chapter entitled 'A Chapter on Forms of Bid`ah', p. 135, "Al-Ma`rur ibn Suwayd said, 'When we went to perform Hajj with `Umar ibn Al-Khattab (may Allah be pleased with him), we saw a Masjid (mosque) on the way, so people began offering Salah (Prayer) in it.' `Umar said, "O, people! Those who were before you perished because of honoring such sites, until they took them as places of worship. If one arrives there at the time of Salah, one should offer Salah there; otherwise they should leave.'" On p. 141, he said on the authority of Muhammad ibn Waddah that `Umar ibn Al-Khattab ordered that the tree under which the Prophet (peace be upon him) was given the Bay`ah be cut, because people began to visit it and `Umar feared that they might be misled. Ibn Waddah said, "Malik and other scholars of Madinah hated going to the Masjids and Islamic monuments in Madinah except Quba' and Uhud. Sufyan entered Jerusalem and offered Salah there, but he did not inquire about those monuments or offer Salah there; and others who imitated him did the same. Ibn Waddah then said, 'How many matters are now considered acceptable by many people that were once considered Munkar. People try to get closer to Allah through means that drive them further from Allah.'" Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said in his book 'Majmu` Al-Fatawa', Vol. 26, P. 133, "As for climbing Mount Al-Rahmah (at `Arafah)

it is neither an act of Sunnah (supererogatory act of worship following the example of the Prophet) nor Mustahab (desirable). Nor is it Mustahab to enter the dome above it, called the Dome of Adam, to offer Salah there, or circumambulate it, as this is one of the major sins. It is neither Mustahab to enter the Masjids at the place of Jamarat (stone pillars at which pebbles are thrown during Hajj) or offer Salah there. Circumambulation around them, the Stone, the room of the Prophet (peace be upon him) or anything other than the Ka`bah is a grave Bid`ah." He also said on p. 144 of the same section, "As for visiting the Masjids that were built in Makkah other than Al-Masjid Al-Haram (the Sacred Mosque in Makkah), such as the one by the foot of Al-Safa, the one by the foot of Abu Qubays, and such Masjids that were built at the sites of the Prophet (peace be upon him) and his Sahabah, such as Masjid Al-Mawlid (the Prophet's birthday) and others, it is neither a Sunnah to visit these places, nor was it preferable by any of the Imams. It is only permissible to visit Al-Masjid Al-Haram in particular, and the sacred ritual places, such as `Arafah, Muzdalifah, Mina, Al-Safa and Al-Marwah. However, visiting the mountains and areas around Makkah other than `Arafah, Muzdalifah and Mina, such as Hira' Mountain, the mountain at Mina where it is claimed that there was the sacrifice dome and such places. it is not a Sunnah related to the Messenger of Allah (peace be upon him), but rather a Bid`ah. The same applies to the Masjids built at the sites said to be monuments. The Prophet (peace be upon him) did not permit visiting any of these." In vol. 27, p. 134, of the same book, he also said, "Some people might ask whether it is permissible to glorify a place where there is worn-out things and saffron as the Prophet (peace be upon him) was seen there. Glorification of such places and turning them into Masjids is an imitation of the People of the Book whom we are prohibited to imitate. It was authentically reported that `Umar ibn Al-Khattab (may Allah be pleased with him) was traveling when he saw a group of people hurrying to a place. He asked, 'What is this?' People replied, 'It is a place where the Prophet (peace be upon him) offered Salah.' He said, 'Do you want to turn the sites of your prophet into Masjids? If the time of Salah comes while a person is there, they can offer Salah there; otherwise they should leave.' `Umar said this in the presence of a number of Sahabah (may Allah be pleased with them). It is known that the Prophet (peace be upon him) used to offer Salah in many places while traveling, and the people would see him

in their sleep in different places. However, the Salaf did not turn any of these into Masjids or tourist sites. If this door is opened, many of the Muslim lands will be turned into Masjids and tourist sites, as people still dream that the Prophet (peace be upon him) visits them at home. Establishing such tourist sites is a loathed

Bid`ah. Allah has not ordered that the places of prophets be turned into a Musalla (a place for Prayer) except Maqam Ibrahim (the Station of Ibrahim) in His statement,﴾ And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bahat Makkah) ﴿He has neither ordered that a stone be touched and kissed except Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), or Salah be directed to a building other than the Sacred House of Allah. According to the Ijma` (consensus) of the Muslims, it is impermissible to make analogies in this matter. It is tantamount to asking the people to perform Hajj to a place other than the Ka`bah, or observe Sawm (fasting) in a month other than Ramadan, and so on." He then said, "The rest of the issues have been definitely answered. If a person offers Salah or recites Du`a' (supplication) intentionally at the place of a prophet's footprints or site; the grave of a Sahaby (Companion of the Prophet), a sheikh, or one of Ahl-ul-Bayt (members of the Prophet's extended Muslim family), a tower or a cave, this is a rejected Bid`ah in Islam, as neither the Messenger of Allah (peace be upon him) nor the early generation of Muslims or those who followed them in righteousness did so. Not one of the Muslim Imams preferred it; rather, it is a means leading to Shirk." There is elaboration on this elsewhere. He then said on p. 500 in the same section, "After Islam, none of the Sahabah used to go to Hira' Cave on purpose. It is impermissible for us to seek the caves of mountains or sit in seclusion there...As for sitting in seclusion in caves and traveling for a mountain to seek blessings, such as Mount Al-Tur, Mount Hira', Mount Thawr and others, it is impermissible for us. The Prophet (peace be upon him) stated,﴾ Do not set out on a journey but to three Masjids: Al-Masjid Al-Haram, this mosque of mine (the Prophet's Mosque), and Al-Aqsa Mosque (in Jerusalem). ﴿End of quote.

(Part No : 1, Page No: 407)

Ibn Al-Qayyim (may Allah be merciful with him) wrote on p. 204 of his book 'Ighathat Al-Lahfan min Masa'id A l-Shaytan;, after warning against visiting graves to seek blessings in them and recite Du`a' there, "The Sahabah disapproved of things much more trivial than this. Many people narrated from Al-Ma'rur ibn Suwayd that he said, 'I offered Fajr (Dawn) Prayer with `Umar ibn Al-Khattab (may Allah be pleased with him) on the way to Makkah, and then people began spreading everywhere. He asked, 'Where are these people going?' It was said, 'O, Amir Al-Mu'minin, they go to offer Salah in a Masjid where the Prophet (peace be upon him) offered Salah.' He said, 'Those who were before you perished because of this; they used to follow the traces of their prophets and turn them into places of `Ibadah. If the time of Salah comes while you are in such places, offer Salah there; otherwise you should leave, and do not go there intentionally.' `Umar (may Allah be pleased with him) also uprooted the tree under which the Sahabah made the Bay`ah to the Messenger of Allah (peace be upon him)." End of quote.

Scholars stated much about this issue. We hope that what we have already mentioned is enough and convincing for those who seek the truth. Having known the previously mentioned pieces of evidence from Shari`ah and the opinions of scholars on this issue, you would know that the call of the writer for glorifying Islamic monuments, such as Thawr Cave, the place where Al-Rudwan Bay`ah took place and others; reconstructing what was demolished of them; paving roads leading to them; making elevators or cable cars for high places such as the two mentioned caves; turning them into tourist sites; erecting signs to them; and appointing tourist guides for the visitors is all contrary to Islamic Shari`ah, which provides for achieving and boosting interests, and preventing and limiting evils, as well as blocking the means leading to Shirk and Bid`ah. You would also know that we should prevent Bid`ah and the means leading to Shirk, even if those who call for them have good intentions, as they lead to great evil, change the rites of Islam, and create new places and forms of `Ibadah that were not prescribed by Allah or His Messenger (peace be upon him). Allah (Glorified and Exalted be He) states,﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿

(Part No : 1, Page No: 408)

Anything that was not prescribed in the era of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them) cannot be made permissible later. If this door is opened, Islam will be misrepresented and innovated ideas will enter it. Muslims will thus become like the Jews and the Christians in their manipulating their faiths and changing them according to their whims and desires. That is why Imam Malik ibn Anas, the Imam of Madinah (may Allah be merciful with him), made a great statement that all the scholars agreed upon, saying, "The last generations of this Ummah (nation) will not succeeded except when they resort to what made the former followers succeed." He meant that what brought success to the first generation was adherence to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him), following their rules and avoiding what contradicts them. The last generations of this Ummah will not succeed unless they resort to what made the former generations succeed. He (may Allah be merciful with him) has spoken the truth. When people corrupted their faith, created Bid`ah and founded new ways, they divided into different sects, became confused with every sect rejoicing in what they had. Their enemies attacked them, taking advantage of discrepancy among them, weakness of faith, difference in intentions, and fanaticism of every sect to their misleading ways and Bid`ah, until the conditions of the Muslims have reached the current weakness and many nations have attacked them. All Muslims should return to their correct faith adhering to its just rules, learning from the original sources of the Qur'an and the authentic Sunnah, and advising each other accordingly. We must cooperate to achieve this in all fields, whether legislative, economic, political, social or others; and avoid anything that contradicts it or leads to ambiguity. In this manner Muslims will restore their lost dignity and their previous glory, and Allah will make them triumph over their enemies and rule the world. He (Glorified and Exalted be He) states,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿

(Part No : 1, Page No: 409)

He (Glorified be He) also states,﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾

As for the suggestion made by the writer, to include the history of these monuments in the school curricula of different stages, there is no harm in this if its purpose is to call for following the example of the Messenger of Allah (peace be upon him) in enduring grave harm for the sake of calling to Al-Haqq as well as reminding people about his comportment at home, in Dar Al-Arqam, in Thawr and Hira' Caves; and making use of the miracles that took place in Thawr Cave in Makkah, on the way to Hijrah (Prophet's migration to Madinah), and in Madinah. Allah (Glorified be He) protected him from the conspiracies of his enemies throughout the stages of Da`wah (calling to Islam). There is no doubt that talking about these issues and the miracles they entail, proving the truthfulness of the Messenger of Allah (peace be upon him) in his call, testifying that he is truly the Messenger of Allah, and that Allah supported him with miracles, all this strengthens Iman (Faith) in the hearts and encourages Muslims to imitate the Messenger of Allah (peace be upon him), follow his example, and endure hardships that might occur, especially those who call to Al-Haqq. The Muslim scholars have realized these noble concepts, wrote many books and treatises about them, and included them in school curricula of different stages. Education officials in all Muslim countries should undoubtedly pay attention to this issue and give it its due care, so that the offspring of the Muslims will be well-informed about the morals, righteous deeds, long Jihad (fighting in the Cause of Allah) and great patience of their Prophet,

(Part No : 1, Page No: 410)

the Messenger of Allah (peace be upon him), until the end of his life (may Allah's peace and blessings be upon him). May Allah set right the affairs of the Muslims; guide them and their rulers to adhere to the religion of Allah, apply its rulings and follow its straight path, which Allah has set chosen for His servants and upon which the Prophet Muhammad left the people, and by which his Sahabah and their followers led their life. Allah is Omnipotent. May Allah's peace and blessings be upon His servant and messenger, Muhammad, and upon his family and Companions!

(Part No : 1, Page No: 411)

Ruling on mourning kings and leaders

Praise be to Allah and peace and blessings be upon the Messenger of Allah and upon his family and Companions and whoever is guided by his guidance.

There is, in the present time, a tradition in many Islamic countries that when a king or a leader dies, people must mourn for three days or more or less. Flags are lowered at half-mast and the State departments stop working. Undoubtedly, these acts go against Shari`ah and entail imitation of the enemies of Islam. Authentic Hadiths related from the Prophet (peace be upon him) prohibit and warn people, except a wife, against mourning. The maximum period of mourning for a woman is four months and ten days, if the deceased is her husband, and three days for relatives and other persons. The other practices done during the mourning of any person, whether a king or a leader, are prohibited in Shari`ah. During the lifetime of the Prophet (peace be upon him), his son Ibrahim, his three daughters and others died, but he (peace be upon him) did not mourn them. The leaders who joined the battle of Mu'tah, including Zayd Ibn Harithah, Ja`far ibn Abu Talib and 'Abdullah ibn Rawahah (may Allah be pleased with them) were killed during the Prophet's era and he (peace be upon him) did not mourn them. Furthermore, the Sahabah (Companions of the Prophet) did not mourn the death of the Prophet (peace be upon him), the best of creation and prophets. Nor did they mourn Abu Bakr Al-Siddiq (may Allah be pleased with him), the best of Sahabah and creation after the prophets. When `Umar, `Uthman and `Aly (may Allah be pleased with them), the best creation after the prophets and Abu Bakr Al-Siddiq, were killed, no one mourned them. The same was true with all the Sahabah and the Imams of Islam and guidance of Tabi`un (Followers, the generation after the Companions of the Prophet) and the next generation including Sa`id ibn Al-Musayyab, `Aly ibn Al-Husayn Zayn Al-`Abidin, his son Muhammad ibn `Aly, `Umar ibn `Abdul-`Aziz,

(Part No : 1, Page No: 412)

Al-Zahry, Imam Abu Hanifah, his two companions, Imam Malik Ibn Anas, Al-'Awza`y, Al-Thawry, Imam Al-Shafi`y, Imam Ahmad ibn Hanbal, and 'Ishaq ibn Rahawayh and many others. No Muslim mourned those people. If this (mourning) were good, the Salaf would have done it. All goodness lies in following them and evil lies in opposing them. Therefore, the Sunnah (whatever is reported from the Prophet) affirmed that what the Salaf did concerning avoiding mourning any person except for a dead husband, is the right approach. What people show nowadays by mourning kings and leaders is unacceptable in Islam. These practices entail imitating the enemies of Islam and result in much harm, such as suspension of public services. Consequently, the Muslim authorities and rulers must abandon these acts of mourning and follow the conduct of the Salaf. Furthermore, the people of knowledge have to warn and inform Muslims about the ruling on these acts as they are obliged to advise people and cooperate in righteousness and piety. I, therefore, for the sake of Allah, the Prophet (peace be upon him) and all Muslims, Imams and ordinary people, find it necessary to write this brief statement. I ask Allah (Glorified and Exalted be He) to grant Muslim rulers and subjects success to do what pleases Him and to follow Shari`ah and warn against opposing it. May Allah purify our hearts and deeds for He is the All-Hearer of supplication and Ever-Near of answer! May Allah's Peace and blessings be upon our Prophet Muhammad, his family and Companions!

(Part No : 1, Page No: 413)

Denunciation of producing movie 'Muhammad, the Messenger of Allah'

All praise be to Allah alone and peace and blessings be upon the Noblest of the messengers, our Prophet Muhammad, his family and Companions.

I have read the article published by Kuwaiti Al-Mujtam` magazine, issue no. 162, on 6 Rajab, 1393 under the title 'Muhammad: the Messenger of Allah'. The article states that the contract of establishing the Arab Film Company for Production and Distribution had been signed in the past days by representatives of governments of Libya, Kuwait, Morocco and Bahrain. This company signed a contract with director Mustafa `Aqqad to produce a movie about the Prophet (peace be upon him), his life and his teachings in cinemascope and colors. The length of the film is about three hours and it will be presented in twenty international languages, including Arabic.

The story of the film was approved by Al-Azhar and the Supreme Islamic Shiite Council, and written by Tawfiq Al-Hakim, `Abdul-Hamid Judah Al-Sahhar and `Abdul-Rahman Al-Sharqawy. We believe that this matter is unacceptable and dangerous that it entails great harm and belittles the Prophet (peace be upon him). This also exposes his noble character to ridicule and mockery. Therefore, I wanted to take part in condemning this evil and request the four countries, which agreed to produce this film, to stop doing that out of venerating and respecting the Prophet (peace be upon him) as well as keeping his noble character away from belittlement, disdain and mockery.

Clearly, it is better for a man to return to truth than persist in falsehood, and this issue was submitted to the Constitutional Council of the Muslim World League in Makkah and concluded that it is prohibited to produce a film about the Prophet (peace be upon him) or personalize the Companions (may Allah be pleased with them).

(Part No : 1, Page No: 414)

This was stated in the sixth clause of the decision taken in the 13th session held on 1-13 Sha`ban, 1391 A.H. The clause reads: 1- The Constitutional Council unanimously agrees on the prohibition of producing the film 'Muhammad, Messenger of Allah'. In doing so, they will personalize the Prophet (peace be upon him) in order to present him, his location, movements and all affairs of his life in details as well as portray some of the Sahabah (Companions of the Prophet) (may Allah be pleased with them) in several situations - all these things are prohibited according to Ijma` (consensus of scholars).

2- The Council recommends that the general secretariat of the Muslim World League convey this resolution to all Muslim countries and organizations, religious associations in the Arab and Muslim countries, ministries of information, administration of Al-Azhar, Islamic Research Academy affiliated to Al-Azhar, the Supreme Council for Islamic Affairs in Cairo, the press and the media in the Muslim world.

3- The Council recommends the general secretariat of the Muslim World league to convey this resolution to the director of the film in response to his last request to show the film, and to warn him that the general secretariat of the Muslim World League will take legal actions against whoever tries to violate the sanctity of the Prophet (peace be upon him) or the sanctity of his honorable Companions in any part of the world.

4- The Council recommends the general secretariat of the Muslim World League to release a statement on the prohibition of producing a film about the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). The statement should include what the general secretariat of the Muslim World League undertook in this regard, the decisions taken by the Constitutional Council of the League and the rest of Islamic organizations and the relevant decisions and Fatwas issued by the Muslim countries in general. All these should be published and circulated to educate, enlighten and warn people in the Muslim countries against doing this.

(Part No : 1, Page No: 415)

5- The Council applauds the general secretariat of the Muslim World League for the successful efforts they made in this serious issue.

Council of Senior Scholars in the Kingdom of Saudi Arabia concluded that it is not permissible to play the roles of the Companions (may Allah be pleased with them) or the Prophet (peace be upon him) a fortiori, in plays or movies. This was declared in its resolution no. 13, dated 16 Rabi` Awwal, 1393, which reads:

All praise be to Allah alone and peace and blessings be upon the Noblest of the messengers, our Prophet Muhammad, his family, Companions, Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them in the best manner until the Day of Resurrection.

The Council of Senior Scholars in the 3rd session held on 1-17 Rabi` Thany, 1393 read the letter no 44/93, dated 1 Muharram, 1393 and submitted by His Royal Highness to the general president of administrations of

Scholarly Research and Ifta', Da`wah and Guidance. The letter reads:

We send you a letter we received from Talal ibn Shaykh Mahmoud Al-Bany Al-Makky, manager of Beirut-based Luna Film Company, which is going to produce a film about the life of Bilal, Mu'adhin (caller to Prayer) of the Allah's Messenger (peace be upon him). We wish you would raise the issue to the Senior Scholars after reading it to express their opinions on it and inform us of the response. After the Council read the letter of His Royal Highness and what the Permanent Committee for Scholarly Research and Ifta' prepared for discussing the issue, it concluded:

1- Allah (may He be Praised) has praised and set clear the high status of the Sahabah. Therefore, personalizing any of them on stage or on the screen is contrary to this Divine praise and is detrimental to the high status and honor which Allah has bestowed upon them.

2- Personalizing any of them in this way exposes them to mockery and ridicule. Actors are usually people who have no room for righteousness, piety, or Islamic morals in their lives.

(Part No : 1, Page No: 416)

Moreover, those involved in this industry aim to earn money. Regardless of attempts of reservations, they will involve some lying and backbiting. Representing the Sahabah (may Allah be pleased with them) has an effect on their status in the hearts and minds of the Muslims, and paves the way for Muslims to doubt their religion and dispute over the personalities of the Sahabah. It also necessarily implies that one of the actors will play the role of Abu Jahl and other disbelievers. In this case, he will have to utter words insulting Bilal (may Allah be pleased with him), the Messenger (peace be upon him) and the message of Islam that he brought. Undoubtedly, this is a great evil. This act may be targeted to confuse the Muslims about their creed, the Book of Allah and Sunnah of their Prophet (peace be upon him).

3- If it is claimed that this serves the interest of calling people to Islam and spreading noble Islamic morals and etiquettes through showing exact biographies of those Sahabah, it is simply an assumption and wishful thinking. Whoever knows the real nature and aims of the actors will realize that this kind of acting is in sharp contrast to the real nature of the movie stars and their lives, and behaviors.

4- It is basically stated in the principles of Islamic Shari`ah that if a certain matter is absolutely or considerably harmful, it is forbidden. Personalizing the Sahabah may serve some interests but the harm done by this is far greater than any good that might be achieved. Accordingly, to protect those interests and ward off harm, and to preserve the honorable status of the Sahabah of Allah's Messenger (peace be upon him), we must not allow it. The Council noticed what Talal said that Muhammad (peace be upon him) and his rightly-guided caliphs are greatly above being represented in characters in this film. This assures that the actors' bold initiative to portray Bilal (may Allah be pleased with him) and other Companions emanates from the false belief that Bilal and such Companions are of low status and not of the same level of superiority of the four rightly-guided caliphs. According to the actors, they do not have such a great asset or prestige that disallows portraying and exposing them to mockery and ridicule. This is totally incorrect. Every Companion has his own great virtue,

(Part No : 1, Page No: 417)

and all of them enjoy the virtue of being Companions of the Prophet (peace be upon him) though their status varies in the sight of Allah (Glorified and Exalted be He). However, the virtue of being the Prophet's Companions that they all share is sufficient to prevent ridiculing them. May peace and blessing of Allah be upon our Prophet Muhammad, his family and Companions!

Therefore, I severely condemn the production of that film due to the previous reasons and the potential ridicule of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). Also, the production of such a film make the biography and actions of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) subject to manipulation by the actors and cinema traders to make money. Such mockery and ridicule befalling the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) and hurting Muslim's emotions make me repeat my vehement denunciation of producing such a film.

I also ask all Muslims in the world to denounce it. I hope all Muslim governments and officials will do their best to prevent the production of this film and to highlight the biographies of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) in the ways the Muslims used to adopt from the time of the Prophet until now. This will be effective and good enough instead of producing a film.

I ask Allah (Glorified and Exalted be He) to guide all Muslims and their governments to what leads to their goodness in this worldly life and in the Hereafter. I ask Him to guide them to do what pays the Prophet (peace be upon him) and his noble Companions (may Allah be pleased with them) their proper veneration approved by the Shari`ah (Islamic law) and avoid all that leads to belittling or mocking them. Indeed, Allah is Most Generous. May Allah's peace and blessing be upon His servant and Messenger, our Prophet Muhammad, and upon his family and Companions!

(Part No : 1, Page No: 418)

Danger of women participation with men at work

Praise be to Allah, Alone. May peace and blessings be upon His Honest Messenger, his family, and his Companions!

All the implicit and explicit calls to women's engagement in men's work, which leads to free intermixing (of men and women) under the pretext that it is urgently needed and a civilized aspect, is a grave matter that results in fatal consequences. It goes against the Shari`ah texts which order women to stay at their houses and carry out their domestic duties.

Whoever wants to know the innumerable evil consequences of free intermixing can unbiasedly and impartially observe the societies inflicted with this grave affliction. It is easy to find people expressing their disapproval and grief at women leaving home and family breakup. This is apparent in writings and in the media, as this is the reason behind the destruction of society.

There are many reliable proofs that prohibit being alone with and looking at an Ajnabiyyah (woman lawful for the man to marry) and the prohibition of the means that lead to committing what Allah has prohibited. All these indications prove the prohibition of mixing between the two sexes as this leads to evil consequences.

Letting a woman leave her house; her kingdom and proper place, is against her Fitrah (natural disposition) and nature created by Allah.

(Part No : 1, Page No: 419)

Calling women to engage in men's work has dangerous effects on the Islamic society. Among these dangerous effects is the free intermixing (of men and women), which is considered one of the greatest means to adultery that destroys morals and values of society.

Allah (Exalted be He) created women with a physique completely different from men, so that women will be able to carry out domestic affairs as well as other feminine duties.

When a woman engages in men's work, this is considered against her physique and nature. It is a grave crime against women, for it destroys her character. The effect continues to her children, as they loose love and compassion. This is because it is the role of a mother who is dismissed from her kingdom where she cannot find rest, stability, and tranquility except there. The reality of these societies is the best example.

Islam entrusted the two spouses with different duties and each has to undertake one's responsibilities to help build society both inside and outside home.

A man's role is to earn livelihood and support his family financially while a woman's role is to raise and love children and show compassion toward them. This is in addition to nursing, breastfeeding, teaching children, administrating women's schools, treating women medically, as well as other duties proper for women. Abandoning the domestic duties destroys the whole family and, eventually, society becomes an empty form.

Allah (Glorified and Exalted be He) says,﴾ Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. ﴿It is Allah's law upon His creation that guardianship is for the man

(Part No : 1, Page No: 420)

who supports her financially as mentioned in the previous Ayah. Allah has ordered women to stay in their houses and forbidden them from free intermixing with Ajanib (men lawful for the woman to marry) in the same place, such as in work, markets, trips, and traveling. Women's engagement in men's work will lead to committing what Allah has prohibited and disobeying Allah's orders and neglecting the legal duties a Muslim woman has to perform.

Free intermixing of men and women and its means are prohibited by the Qur'an and the Sunnah. Allah (Glorified and Exalted be He) says,﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification. ﴿﴾ And remember (O you the members of the Prophet’s family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet’s Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur’ân and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. ﴿Allah has ordered the Mothers of the Believers (the Prophet's wives - may Allah be pleased with them) and all the Muslim believing women to stay in their houses to protect and keep them away from the means of evil. When a woman leaves her house without necessity, this might lead to Tabarruj (women dressed immodestly in violation of the Islamic dress code) in addition to other evils. Allah has ordered women to perform good deeds such as

Salah, Zakah, obeying Allah and His Messenger keeping them away from doing evil. He directs them to what benefits them in this worldly life and in the Hereafter, such as reciting the Qur'an and studying the Hadith frequently, as they both purify the hearts and guide them to the Truth. Allah (Exalted be He) says,﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿Allah has ordered His Prophet to inform his wives, daughters, and the believing women

(Part No : 1, Page No: 421)

to cover their bodies completely when they leave their houses when necessary to escape the harm of those people with weak faith. How about working in the same places, free intermixing, expressing her demands to them, relinquishing her femininity and losing her shyness so that harmony is achieved between the two sexes in form and content.

Allah (Glorified and Exalted be He) says,﴾ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. ﴿﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) ﴿

Allah orders His Prophet (peace be upon him) to inform the believing men and women to lower their gaze and abstain from committing illicit sexual acts. Allah (Glorified be He) emphasizes the merit of this value. It is known that guarding one's private parts can be realized through avoiding the means that lead to committing adultery. Undoubtedly, gazing and free intermixing of men and women in workplaces are dangerous means that lead to committing adultery. A believer can not fulfill those two requirements while working with an Ajnabiyyah (woman lawful for the man to marry) in the same place. It is impossible for the two sexes to lower their gaze, guard their private parts, and purify their soul while working in the same place.

Allah commands the believing women to lower their gaze, guard their private parts, and not show their beauty and adornments. He also orders them to wear Khimar (veil covering to the waist) to cover their heads and faces. How can they lower their gaze, guard their private parts, and not show their beauty and adornments when women work and intermix freely with men

(Part No : 1, Page No: 422)

at the workplace? Free intermixing of men and women could certainly lead to committing these forbidden acts. How can a Muslim woman lower her gaze while walking with an Ajnaby (man lawful for the woman to marry) side by side on the plea of being a workmate or that she is equal to him?

Islam has prohibited all the means that lead to committing prohibited acts. It also prohibited for women to soften their speech while talking to men as this might stir the desires of men with weak faith. Allah (Glorified and Exalted be He) says,﴾ O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire ﴿How can this be prevented in an atmosphere where men and women freely intermix?

Undoubtedly, if a woman works with men in the same place, they will exchange talks and soften their speech. Satan will beautify their deeds and invite them to commit adultery. Allah, All-Wise and All-Knowing, orders women to wear Hijab (veil), for people vary; some are good and some are bad, some are virtuous and some are indecent. By Allah's will, Hijab prevents Fitnah (temptation), blocks its means, keeps men and women's hearts pure, and shuns suspicions. Allah (Glorified and Exalted be He) says,﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿

The best Hijab for women after covering her face is to stay in her house. Islam forbids a woman to intermix freely with Ajnaby men so that she may not be exposed to Fitnah in a direct or an indirect way. It orders her to stay in her house and not leave it without necessity. If a woman leaves her house, she should adhere to the etiquettes of Shari`ah. Allah even called this act of staying in the house as 'Qarar', i.e. settlement, stay, and composure, to convey the meaning of stability and heart-rest. This is a refined meaning as when a woman stays in her house, her soul becomes stable, feels peace at heart, and has self-assurance. On the contrary, when she goes out of her house, she feels uneasy, irritated, and tense and she may be

(Part No : 1, Page No: 423)

exposed to evil consequences. Islam forbids Khulwah (being alone with a member of the opposite sex) with an Ajnabiyyah woman without a Mahram (spouse or unmarriageable relative). She should not travel without a Mahram. This is to block the means to corruption, cut off the means that lead to evil, and protect the two sexes from the intrigues of Satan. It was authentically reported that the Messenger of Allah (peace be upon him) said,﴾ "I am not leaving behind me any trial more harmful to men than women." ﴿and﴾ "So beware of the beguilements of the world and those of women. The first trial of the Children of Israel was in women". ﴿

Some advocates of free intermixing of men and women take the superficial meanings of some legal texts to support their claims. However, these legal proofs may only be explored and understood by those whom Allah granted deep understanding of religion. Those who can collect the relevant texts to each other and deal with them all together. For example, they may argue that some women used to go out with the Messenger

of Allah (peace be upon him) in some battles. In reply, these women accompanied their Mahrams. They went out for many interests, which will not lead to corruption for their faith and Taqwa (fearing Allah as He should be feared), and their Mahrams used to look after them. They were also wearing Hijab unlike women of the present time. It is evident that the case of women going out to work is completely different from the case of the female Sahabah (Companions of the Prophet). It is not appropriate to make an analogy between the two cases as it is not completely corresponding. What is the meaning derived by the Salaf (righteous predecessors) who were the most knowledgeable people in the meanings of the legal texts and their application? What are the statements traced to them in this regard? Did they call for working in the fields that are for men? Did they call for free intermixing of men and women? On the contrary, they understood that those were only special cases.

Examining the Islamic conquests and the battles unveils that this phenomenon was not there throughout history. As for those who call for women to join the armed forces and fight in battles like men, this is just a call to corrupt

(Part No : 1, Page No: 424)

the morals of the soldiers in the name of entertainment. Its man's nature to incline, feel at ease with, and like to talk with women when being in Khulwah. It is better to block the means that lead to Fitnah than regretting it in the future.

Islam is keen to bring the benefits and ward off and block the means to corruption. Free intermixing of men and women in the workplace plays a major role in the deterioration and the corruption of nations. It is known that among the reasons behind the fall of the Roman and the Greek civilizations was women's engagement in the fields of men that led to men's corruption and abandoning the acts that should lead to the prosperity of their nations. Women's work will lead to the unemployment of men, deterioration of the nation, family disorders, and decline of morals. It also contradicts what Allah has mentioned with regard to men's domestic authority over women. Islam is keen to protect women from all that is against her nature. Islam has prohibited her to rule a country or hold the position of a judge. The Prophet (peace be upon him) said,("Never will succeed such a people who place a woman in charge of their affairs.")(Related by Al-Bukhari in his Sahih (authentic) book of Hadith).Allowing women to work in the fields of men is against her happiness and stability. Islam forbids women to work in fields that do not befit her. It is proven, especially in societies where the two sexes intermix freely, that men and women are not naturally equivalent. It is clear in the Qur'an and the Sunnah that both sexes are different in nature and duties. Those who call for equality between the two sexes; the females who are brought up in adornments and inclined to peaceful life, and males, are ignorant or intentionally ignore the basic differences between them.

(Part No : 1, Page No: 425)

We have mentioned many Shari`ah texts that prove the prohibition of free intermixing of men and women and women's engagement in jobs that do not befit her. However, some people might benefit from statements by Eastern and Western intellectuals more than the Qur'an, the sayings of the Messenger (peace be upon him), and Muslim scholars. Therefore, it is more useful to cite the confessions of the intellectuals in the East and the West concerning the negative effects of free intermixing, so the opponents may be convinced and learn that the teachings of Islam are for the protection of women.

English writer Lady Cook said that men like and prefer a mixed environment. And thus women are lured to something that conflicts with their human nature. The greater the co-ed. environment (between male and female), the more illegitimate children the society will have. This is the greatest disaster, she said, urging people to learn women that men are luring.

The philosopher Schopenhauer said, "Hence, with that absurd arrangement which allows them to share the rank and title of their husbands, they are a constant stimulus to his ignoble ambitions. And, furthermore, it is just because they are Philistines that modern society, where they take the lead and set the tone, is in such a bad way."

Lord Byron said, "Thought of the state of women under the ancient Greeks - convenient enough. Present state, a remnant of the barbarism of the chivalric and the feudal ages - artificial and unnatural. They ought to mind home - and be well fed and clothed but not mixed in society."

The British writer Samuel Smiles said, "The system that has required women to work in factories and industrial areas, regardless of the national wealth it brings, has destroyed the family life. It has attacked, in fact, the basic structure and foundations of the home and destroyed the essential pillars of the family. It has cut and destroyed social ties as well.

(Part No : 1, Page No: 426)

Stripping the wife from her husband, and depriving children of their rights of proper, tender and maternal care, has resulted in lower moral values for the women. The real job and profession of a woman is to raise a good, sound and moral family. She is mainly required to take care of household responsibilities, home economics and other domestic needs. Work in factories has stripped the woman, as we pointed earlier, of all these responsibilities which changed the looks and the realities of the inner home. Children, as well, were often neglected and raised with no sound standards. The love and affection between a husband and wife were somewhat extinguished. The woman was no longer the sought after, wanted, admired and loved by man, after he got used to seeing her in the factory next to him doing the same thing he does. Women came

under many influences and pressures that changed her mentality and thinking pattern on which moral values and virtues were established."

An American professor called Adeline said that the reason for family crises in the United States and the increase in the crime rate is because a woman has abandoned her house in order to double the family's income. The income increased but the morals declined. She added that woman's return to her house is the only way to save the new generations from deterioration.

A Congressman said a woman can truly serve her country if she stays at her house which is the essence of a family.

Another Congressman said when Allah granted women the ability to produce children, He made it her duty to stay in her house to take care of children and not leave them to work outside her house.

German philosopher Schopenhauer also said, "Grant woman total and absolute freedom for one year only, and check with me after that to see the results of such freedom. Do not forget that you (all), along with me, will feel sad at the loss of virtue, chastity and good morals. If I die (before then) you are free to say either: "He was wrong!" or "He hit the heart of the truth!" These quotations were mentioned by Dr. Mustafa Husny Al-Siba`y (may Allah be merciful with him) in his book 'Al-Mar'ah bayn Al-Fiqh wa Al-Qanun'.

Following and gathering the numerous sayings of the unbiased Western writers on the disadvantages of free intermixing of men and women that followed after women's participation with men at work may form volumes. However, the above quotations are enough.

In conclusion, it is better for a woman to stay in her house and carry out her domestic duties after performing her religious obligations as it is suitable for her natural dispositions. It is for the sake of her welfare as well as that of society and the youth. She may spend her spare time in fields that are for women, such as teaching, curing, and nursing women. Thus, they cooperate with men in developing society but each in one's field. We are not to forget the role of the Mothers of the Believers and those who followed in their footsteps in teaching, directing, guiding the nation, and conveying the Message of Allah (Glorified be He) from His Messenger (peace be upon him). May Allah reward them the best! There are many Muslim women who are following in their footsteps while wearing Hijab and staying away from free intermixing with men in their workplaces.

May Allah help us carry out our duties in the best manner that pleases Him and protect us all from the means to Fitnah and Satanic tricks. He is the Most Generous. May the peace and blessings of Allah be upon His servant and Messenger, our Prophet Muhammad, his family, and his Companions.

An answer about the usage of the coordinating conjunction "Wa" in the Ayah (Qur'anic verse) "Wa Futihat Abwaboha" ﴿ and its gates will be opened (before their arrival for their reception) ﴾

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother, his Eminence ShaykhMay Allah guide him to good, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!):

My beloved brother, your honored inquiry dated 2 Muharam, 1388 was received - may Allah guide you - referring to the opinion that clarifies the weakness in claiming that the "Wa" in His saying (Exalted be He) in Surah (Qur'anic chapter) Al-Zumar concerning the rights of the people of Jannah (Paradise): "Hatta itha ga'ooha Wa futihat Abwabuha"﴿ till, when they reach it, and its gates will be opened (before their arrival for their reception) ﴾ is the "Waw Ath-thamaneya" (a conjucntion letter that joins the eighth item in a series of different countable items to the previous seven in the Qura'nic verses), this is an already known opinion, and I would like to inform your Eminence that what you have mentioned is right. I also pointed this out while I was commenting on the Ayah, and also mentioned that the knowledgeable scholar Ibn Al-Qayyim (may Allah be merciful to him) considered confirmed the weakness of this opinion as it was deemed so by the knowlegeable scholar Ibn Kathir (may Allah be merciful with him). However, both had likely considered it to be "Waw Atf" (coordinating conjunction) but perhaps your Eminence has not noticed this; however it is very clear, and the opinion that it is "Waw Ath-thamaneya" cannot be correct by any means, either from the Shari`ah (Islamic Law) or the linguistic perspective. As for the opinions of some exegetes such as the author of (Rawh Al-Ma`an), deeming it to be "Waw Haal" (circumstantial conjunction), they are not sound. The correct opinion is what has been previously mentioned, that it is a coordinating conjunction and the complement is omitted after His Ayah: "Fadkhluha Khaledeen"﴿ so enter here to abide therein. ﴾and would hypothetically- and Allah knows best - run as their becoming happy and glad with this, thus will say: "Al-Hamdullilah" (Praise be to Allah)...etc. Furthermore, the great scholar Ibn Al-Qayyim (may Allah be merciful to him) elaborated on this in his book (Hady Al-Arwaah) when discussing the doors of Heaven, and you will find attached a copy of this book for further perusal.

I would like to thank your Eminence for your vigilance and concern for knowledge, as well as adopting the most preponderant opinion with respect to this disputable opinion. May Allah grant me, you and all our brothers profound and useful knowledge, and guide us to virtuous acts, for He is Most Bountiful and Generous.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

(Part No : 1, Page No: 429)

Ruling on those who claim that 'Isa (Jesus, peace be upon him) was not raised to the heavens and will not return at the end of time

Praise be to Allah, the Lord of the Worlds! The best outcome will be for the righteous. Peace and blessings be upon the servant of Allah, His Messenger and the best of His creatures, Muhammad ibn `Abdullah and upon his family and Companions and whoever is guided by his guidance until the Day of Resurrection!

I received a query from Pakistan sent by brother Manzur Ahmad, head of the Arabic University, Ginyut, West Pakistan. He writes:

"What is the opinion of the respected scholars regarding Isa's life, bodily ascent to the heavens and descent from the heavens to the earth near the Day of Resurrection and the view that his descent is one of the signs of the Last Hour? What is the ruling on those who deny Isa's return near the Day of Resurrection, claiming that he was crucified, but did not die and immigrated to Kashmir in India where he lived long and died naturally? They also claim that he will not return as the Last Hour approaches, but one who bears spiritual similarity to him will appear. Please answer us, may Allah reward you!"

The answer: We seek help from Allah and in Him we trust. There is no might nor strength save in Allah. Proofs from the Qur'an and the Sunnah affirm that `Isa, son of Mariam and the servant and Messenger of Allah, was raised, body and soul, to the heavens. He was neither murdered nor crucified. He will, at the end of time, descend to kill Al-Masih-ul-Dajjal (the Antichrist), break the cross, kill the pig and abolish the Jizyah (poll tax required from non-Muslims living in an Islamic state). He will accept no religion but Islam. It is established that `Isa's coming will be a sign of the approaching Day of Resurrection. Reliable Muslim scholars unanimously agreed on what we mentioned, but they dispute over the verb 'tawaffa' mentioned in the following Ayah:﴾ And (remember) when Allâh said: "O `Isâ (Jesus)! I will take you and raise you to Myself ﴿The verbal phrase 'will make you sleep' is the verb 'tawaffa' in Arabic, which has various connotations including 'to cause to die', 'to take in one's sleep' or 'to take back'. These connotations of the word should be considered while applying it to `Isa's situation (peace be upon him). The following are the three views. The first view states that the apparent meaning of the Ayah is that 'tawaffa' means to cause to die.

(Part No : 1, Page No: 430)

They ignored other evidence and depended on the repetition of the term in many other Ayahs such as,﴾ Say: "The angel of death, who is set over you, will take your souls." ﴿and﴾ And if you could see when the angels take away the souls of those who disbelieve (at death) ﴿The verb in these Ayahs means 'to cause to die'.

The second view states that the term means 'taking back'. In his Tafsir (explanation/exegesis of the meanings of the Qur'an), Ibn Jarir favored and reported this view from a group of the Salaf (righteous predecessors). Accordingly, the Ayah can be interpreted as Allah taking back and raising `Isa (peace be upon him), alive, from this earth to the world of the heavens.

The third view states that the term means 'taking the soul of one who is asleep'. The meaning is to take away the soul while one sleeps. Based on the evidence that `Isa (peace be upon him) did not die, we must interpret the Ayah in this way, such as Allah's statement,﴾ It is He Who takes your souls by night (when you are asleep) ﴿and:﴾ It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. ﴿Scholars favor the last two views over the first one. In any case, strong proofs show the truth that `Isa (peace be upon him) was raised alive to the heavens and that he did not die. He is still lives in the heavens until he descends at the end of time to do, according to the authentic Hadith, the tasks assigned to him. Afterwards, he will die as Allah predestined for him. Consequently, the view that the verb 'tawaffa' is interpreted as 'to cause to die' is feeble. If we suppose that it is valid, it means

(Part No : 1, Page No: 431)

that he will die after his descent at the end of time. The term is mentioned before the word raising out of precedence not meaning a sequence of events as the article 'wa', i.e. and, doesn't require order. May Allah grant us success!

Those who claim that `Isa (peace be upon him) was murdered or crucified are refuted by the explicit Ayahs of the Qur'an. The claims that he was not raised to the heavens, immigrated to Kashmir where he lived long, died naturally, and that that he will not return as the Last Hour approaches; rather, a person who bears spiritual similarity to him will appear, are nothing but falsehood and great lies against Allah and the Prophet (peace be upon him).

It is true that `Isa (peace be upon him) has not descended until now, but he will in the future toward the Last Hour as the Prophet (peace be upon him) stated. Accordingly, the questioner and any others should know that uttering the above mentioned claims is lying against Allah and His Messenger (peace be upon him). These claims include that `Isa (peace be upon him) was murdered or crucified and immigrated to Kashmir where he died naturally and was not raised to the heavens, that he has already come or someone similar to him will appear, or that there is no prophet who will descend from the heavens. Whoever lies against Allah is considered a Kafir (disbeliever) and must be asked to offer Tawbah (Repentance to Allah) after clarifying the proofs from the Qur'an and Sunnah. If they perform Tawbah and return to the Truth, it is good; otherwise, he is to be sentenced to capital punishment.

There are many and well-known proofs that refute these claims. The following are some examples. Concerning `Isa (peace be upon him), Allah (may He be Praised) states in Surah Al-Nisa', ﴿ but they killed him not, nor crucified him, but it appeared so to them [the resemblance of `Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. `Isâ (Jesus), son of Maryam (Mary) عليهما السلام]: ﴾﴿ But Allâh raised him [`Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise. ﴾It was reported from the Prophet (peace be upon him) that `Isa (peace be upon him) will descend at the end of time as a just ruler and will kill the Al-Masih-ul-Dajjal, break the Cross, kill the pig, abolish the Jizyah and accept no religion but Islam. This is one of the authentic Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible)

(Part No : 1, Page No: 432)

which unanimously approved and cited by Muslim scholars in 'creed' books. Whoever denies them on the pretext of considering them as Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator), which is not reliable, or interprets them as conveying the importance of adhering to the ethics by which `Isa (peace be upon him) was known, such as mercy and kindness and of applying the essence and objectives of Shari`ah not its apparent meanings; is guilty of gross error, indulges in a deception of the highest order, and contradicts the Quran, the Sunnah and the views of scholars. Moreover, he openly refutes the authentic Mutawatir Hadiths and shows defiance toward Islam and the reports of the Prophet (peace be upon him). Such a person who behaves according to his doubts and whims and deviates from the Truth and guidance has little knowledge of Shari`ah, possesses no sincere belief in the one who brought it, and does not glorify its rulings and texts. Categorizing the Hadiths which speak about Al-Massih as Hadith-ul-Ahad which may not be authentic is a clearly invalid approach. These Hadiths are related in the Sahih (authentic books) and Sunan (Hadith compilations classified by jurisprudential themes) books of Hadith through varied Isnad that meet the conditions of Tawatur. How can anyone who has had the least preparation in Shari`ah dare to say that these Hadiths should be disregarded? If we accept that they are Akhbar Ahad (narrated by a single narrator), it is known that not all of them are unauthentic. The people of knowledge who are specialized in verification affirm that Akhbar Ahad are authentic so long as they are related through multiple and upright Isnad and free from contradictions. The Hadiths at hand, both Mutawatir or Ahad, are authentic and have no contradictions. The questioner should know that this doubt is null and void and that whoever claims these doubts is deviant. Even worse, such a person may misinterpret this Hadith showing tremendous boldness in lying, the vilest kind of falsehood. His sinful behavior combines both nullification of texts and disbelieving in their indications, including `Isa's descent, being a just ruler among people, the act of killing Al-Masih-ul-Dajjal and other narratives.

(Part No : 1, Page No: 433)

Such a slander claims that the Prophet (peace be upon him), who is the most versed in Shari`ah, twisted his words, and told lies and deceived Muslims. This is not acceptable and the Prophet's status is far above and impeccable . In so doing, they imitate the atheists who swore at the Prophet (peace be upon him) accusing him of fabricating reports. Their aim was not to seek the truth. The people of knowledge possessed strong faith, refuted them, and revoked their statements by solid proofs. We seek refuge in Allah against our hearts going astray and from trials and the insinuation of Satan. We ask Him (Glorified and Exalted be He) to protect all Muslims and us from following their vain desires and Satan, for He is Omnipotent and there is no power nor strength except with Allah, the Exalted, the Great. We hope that what we have mentioned will satisfy the questioner and present the truth. Praise belongs to Allah, the Lord of the universe. May His peace and blessings be upon His servant and messenger, Muhammad, and upon his family and Companions!

Warning against building Masjids (mosques) over graves

I was asked: Is it permissible to build a Masjid over the site of People of the Cave? I answered:

In the name of Allah, praise be to Allah and peace and blessings be upon the Messenger of Allah;

I have read what was published in the third edition of the Islamic Sciences League magazine in the 'Muslim News in a Month' section.

The Islamic Sciences League, in The Hashemite Kingdom of Jordan, intends to build a Masjid over the site of the cave recently discovered in the village of Al-Rahib, which is said to be the cave where the People of the Cave mentioned in the Qur'an slept. End Quote.

(Part No : 1, Page No: 434)

As it is my duty to advise for the sake of Allah and His servants, I thought it would be beneficial to say a word in the same magazine of the Islamic Sciences League published in the Hashemite Kingdom of Jordan. I must admonish the league to give up the intention of building a Masjid over the site of this cave, if for no other reason than that building Masjids over the graves and remains of the Prophets and righteous people is utterly forbidden by the Islamic Shari`ah (Islamic law) and that those who do so are cursed. This is because such an act may lead to Shirk (associating others with Allah in His Divinity or worship) and excessive veneration and overpraising of the prophets and pious people. The reality bears witness to the validity of what the Shari`ah asserts, evidence that it is revealed from Allah (Glorified and Exalted be He) and unquestionable, decisive proof regarding the truthfulness of the Messenger of Allah (peace be upon him) and the message sent down unto him which he conveyed to the Ummah (nation). Whoever is aware of the conditions that exist in the Islamic world and the acts of Shirk (associating others with Allah in His Divinity or worship), excessive reverence of prophets and the pious that prevail due to establishing Masjids over shrines and glorifying them by means of lavish structures and the presence of custodians to collect money from people unlawfully, will certainly know that they are avenues leading to Shirk. One of the outstanding virtues of Shari`ah is to forbid such building of Masjids over graves and to warn sternly against it.

The Two Shaykhs, Al-Bukhari and Muslim (may Allah be merciful with them) narrated some reports to this effect on the authority of `Aishah (may Allah be pleased with her) that she related that the Prophet (peace be upon him) stated,﴾ May Allah curse the Jews and the Christians; they have taken the graves of their prophets as places of worship ﴿ `Aishah (may Allah be pleased with her) said: "He warned against what they did and had it not been for this, his grave would have been raised above the ground but he feared that it would be taken as a Masjid."It is also related also by Al-Bukhari and Muslimthat﴾ Umm Salamah and Umm Habibah (may Allah be pleased with them) mentioned a church they had seen in Abyssinia (Ethiopia) and in the church there were pictures. When they told the Prophet (peace be upon him) of this, he said that when a pious man lived amongst them and died, they built a place of worship over his grave, and they carved and engraved these images therein, and these people are the worst of creation in the sight of Allah. ﴿

It is related in Sahih Muslim on the authority of Jundub Ibn `Abdullah (may Allah be pleased with him) that he heard the Prophet (peace be upon him) five days before his death, stating,﴾ I stand free of blame before Allah for having taken any one of you as a Khalil (friend), for Allah has taken me as His Khalil, as He took Ibrahim as His Khalil. Were I to have taken any one of my Ummah (community) as a friend, it would have been Abu Bakr. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ﴿

(Part No : 1, Page No: 435)

There are many Hadiths in this regard. Imams of Muslim scholars from the four Madh-habs (Schools of Jurisprudence) and others have stated the prohibition of building Masjids over graves. They issued the sternest warning against doing so, urging Muslims to observe the Sunnah of the Messenger of Allah (peace be upon him) and advising this Ummah lest it should fall into the same excessiveness and veneration of the prophets and pious people the way its predecessors from the extremist Jews and Christians and their likes who deviated from the Straight Path.

Thus, it is incumbent upon the Islamic Sciences League in Jordan and Muslims to adhere to the Sunnah and the way of the righteous Imams, and to be on their guard in relation to committing what Allah and His Messenger warned against. It is the only way that leads to people's uprightness and happiness in this world and in the Hereafter. It should be noted that some people formed their opinions based on the misinterpretation of Allah's Statement in the story of the People of the Cave: ﴾ (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them." ﴿

The answer to this is that Allah (may He be Praised and Exalted) informed about the rulers and prominent people who announced this statement. He told their story not as a means of expressing content and agreement with what they said; rather as a kind of dispraise and expressing abhorrence of their action. This is even indicated by the Messenger (peace be upon him) unto whom this Ayah (Qur'anic verse) was revealed and the most knowledgeable of the interpretation as he forbade his Ummah from building Masjids over the graves and cursed and dispraised those who do so.

If this had been permissible, the Messenger of Allah (peace be upon him) would have not strongly affirmed its prohibition to the extent of cursing those who did it, or describing them as the worst creatures in the sight of Allah (Glorified and Exalted be He). This should be sufficient in pointing out the gravity implied in the matter and providing a convincing answer to those who seek the truth. Even if we supposed that the building Masjids over graves was permissible for those who preceded us, still we are not permitted to follow their example because the Shari`ah (Islamic law) abrogates all previous laws, and our Prophet (peace be upon him) is the Seal of the Messengers and the Shari`ah revealed to him is comprehensive. He (peace be upon him) forbade building Masjids over graves, and as such, we are not permitted to disobey him. We must follow his example and adhere to his Sunnah as well as abandon what contradicts it in relation to the previous Shari`ahs (Divine laws) and favorable customs followed by some people, because Allah's Shari`ah is perfect and comprehensive and no guidance is better than the Prophet's.

(Part No : 1, Page No: 436)

Allah is the One Whom we invoke to grant all Muslims and us success and to keep us firm on the truth and adherence to the Sunnah of His Messenger, Muhammad (peace be upon him) in words and deeds, whether manifested or hidden, and in all daily affairs until we meet Allah (Glorified and Exalted be He). Allah is the All-Hearer, Ever Near and Responsive! May peace and blessings be upon our Prophet Muhammad, his family, and Companions and those who follow his guidance until the Day of Resurrection!

Answering miscellaneous questions

1-Answering a question about Buddhism:

Q: Is there a revealed book for Buddhism ?

A: We do not know of any book which was revealed for them, rather the ruling on them is the same as that of idol worshipers. Therefore, if any of them embraces Judaism, Christianity, or Magianism, they fall under the ruling of the faith they embrace.

2- A response to a question about Taswir (painting, drawing, sculpture, and photography)

Q: Is it permissible for a person to photograph himself and send his photos to his family during the times of 'Eid and similar occasions?

A: There are many Hadiths of Allah's Messenger (peace be upon him) that declare the prohibition of Taswir and curse those who do it, promising them severe punishment. Therefore, it is not permissible for a Muslim to take photos of himself or of any other being that has a soul except when necessary. For example, for passports, ID cards, etc. We ask Allah to set aright the affairs of all Muslims and to help our rulers adhere to His Shari`ah and keep away from all that is contrary to it. He is the best to ask for help.

Allah is the One Who grants success.

Response to a question regarding cursing Islam and the Lord:

From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to the Muslim brother who is is keen to protect his religious commitment and honor, may Allah keep him safe, Amen.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!):

I have read your question regarding the wife that tells of her husband having cursed Islam and the Lord...etc.

(Part No : 1, Page No: 438)

Cursing Islam and the Lord (Glorified and Exalted be He) is one of the most grievous types of Kufr (disbelief) according to the consensus of the people of knowledge. As for proving this against the man, issuing a sentence, and separating him from his wife, this is to be judged by the court.

I ask Allah to guide us all to what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

4- An answer to a question about songs:

Q: Once I asked Your Eminence about the ruling on listening to songs and you answered that it is impermissible to listen to indecent songs. Thus, what is the ruling on listening to religious, national, and children songs as well as those of birthdays when there is music, whether on the radio or TV?

A: Playing on musical instruments is prohibited. Likewise, every song with music is forbidden. As for the anniversaries of birthdays, they are Bid`ah (innovation in religion). Therefore, it is not permissible to attend or participate in these celebrations, for Allah (may He be Praised) says,﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge ﴾According to the majority of Mufassirs (scholars of the exegesis of the Qur'an), the 'idle talks' refers to singing and tones of musical instruments. `Abdullah Ibn Mas`ud (may Allah be pleased with him) said, "Singing brings hypocrisy forth in the heart as water germinates plants." It is also reported inSahih (compilation of authentic Hadiths) of Al-Bukhari that the Prophet (peace be upon him) said,﴿ "Indeed, there will be people among my Ummah (nation) who will deem the unlawful matters of Al-Herr (i.e. adultery), (wearing) silk (for men), intoxicant beverages, and musical instruments, as lawful." ﴾The musical instruments in the Hadith refer to singing and all kinds of musical instruments.It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon) said,﴿ Whoever introduces anything extraneous to our matter, i.e. the religion of Islam, will have it rejected. ﴾

However, celebrating birthdays is included among the innovated matters. Allah's Messenger (peace be upon him) did not do so nor did he (peace be upon him) command his followers to do it, taking into consideration that he (peace be upon him) is the best one who exhorts Islamic nation and the most knowledgeable one with the Islamic rulings. The Sahabah (the Prophet's companions) (may Allah be pleased with them all) did not

(Part No : 1, Page No: 439)

do it, neither, although they were the people who loved the Prophet (peace be upon him) most and the most adherers to the Sunnah. If celebrating birthdays had been a good act, they would have done it. Many proofs may be cited in this regard to confirm the impermissibility of celebrating birthdays. Allah is the One Whose help is sought. There is no might nor strength save in Allah. Peace be upon our Prophet, Muhammad (peace be upon him), his family and Companions.

5- An answer to a question regarding pronouncing the Adhan and Iqamah at graves :

Q: What is the ruling on pronouncing the Adhan (call to prayer) and Iqamah (call to start prayer) inside the grave of the dead when burying them?

A: There is no doubt that this is a Bid`ah (innovation in religion) which was not prescribed by Allah, for such an act has not been reported from the Messenger of Allah (peace be upon him) or any of his Sahabah (Companions of the Prophet) (may Allah be pleased with them). All good is attained by emulating their practices and following their path as Allah (Glorified be He) states: (And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.) **and the Prophet (peace be upon him) stated:** (Whoever introduces something into this affair of ours that is not of it, it is to be rejected,) **And in another narration:** (Whoever performs an act which is not of our affair, i.e. religion, it is to be rejected.) **Also:** (The most evil affairs are their novelties; and every innovation is error.) **(Related by** Muslim **in his Sahihfrom the Hadith narrated by** Jabir **(may Allah be pleased with him)). May peace and blessings be upon our Prophet Muhammad, his family, and Companions!**

6-An Answer to a question regarding conferring peace and blessings upon the Prophet (peace be upon him) after Adhan :

Q: Regarding what some people do here in Jordan and in other countries on hearing the Mu'adhin (caller to Prayer) conclude the Adhan (call to prayer) saying: "O Allah, send Your blessings on our master Muhammad, his family and Companions." Is it permissible? What is the ruling on this?

A: This issue requires explaining. If the Mu'adhin says it inaudibly, it is permissible for him and for whoever replies after him. The Prophet (peace be upon him) stated: ﴾ Whenever you hear the Mu'adhin, say what he says then confer peaces upon me, for whoever confers blessings upon me once,

(Part No : 1, Page No: 440)

Allah will confer ten blessings upon him, then ask Allah to grant me Al-Wasilah, which is a rank in Jannah (Paradise) that will be granted to only one servant of Allah, and I hope I will be this one, and whoever asks (Allah) to grant me Al-Wasilah, the intercession will be his right. ﴿(Related by Muslim in his Sahih book of Hadith) Al-Bukhari also narrated in his Sahihon the authority of Jabir ibn `Abdullah (may Allah be pleased with them) that Allah's Messenger (peace be upon him) stated:﴾ Whoever recites: "O Allah, Lord of this perfect Da`wah (call) and the established Salah (prayer), grant Muhammad the Wasilah and superiority, and raise him up to the praiseworthy rank, which You have promised him" upon hearing Adhan, my intercession will be their right on the Day of Resurrection. ﴿But if the Mu'adhin pronounces this audibly the same way he pronounces the Adhan, this is a Bid`ah (innovation in Islam), because he gives people the false impression it is part of the Adhan. Thus, this addition to the Adhan is impermissible, as the concluding words of the Adhan are 'La ilaha Illa Allah (There is no deity but Allah)'. It is impermissible to add anything after that, for had there been any good in this, the Salaf (righteous predecessors) would have been the first to do so. Not only this, but for a greater reason, which is that Prophet would have taught and prescribed it to his Ummah (community). He (peace be upon) stated:﴾ Whoever performs an act which is not of our affair, i.e. religion, it is to be rejected. ﴿(Related by Muslim in his Sahih book of Hadith and its origin is the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from a Hadith narrated by `Aishah (may Allah be pleased with her)). I ask Allah (Glorified be He) to grant us and all our brothers a profound understanding of Islam, and support us in abiding by it, for He is the All-Hearer, Ever-Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

7- An answer to a question about saying Takbir (i.e. Allahu Akbar [Allah is The Greatest]) between the Surahs of the Qur'an beginning from Surah Al-Duha to the end of the Qur'an :

Q: Is Takbir between the Surahs of the Qur'an from Surah Al-Duha to the end of the Qur'an authentically reported in Prophetic Hadiths?

A: This kind of Takbir has not been reported in the authentic Hadiths as stated by Al-Hafiz Ibn Kathir **(may Allah confer His Mercy upon him) while commenting on the beginning of Surah Al-Duha. However, some readers of the Qur'an chose to recite Takbir depending on a weak Hadith narrated in this regard. However, it is better to abandon it, for acts of worship are not founded upon weak Hadiths. Allah is the One Whose help is sought.**

8- An answer to a question about supplications upon distributing charities:

Q: Some people who receive Sadaqah (voluntary charity) may gather around the charity expected to be given from them and put their hands on it while one of them supplicates to Allah for the benevolent person and the others say, "Amen" in a loud voice. What is the ruling on this?

A: This way of supplication is Bid`ah (innovated matter in religion). However, supplicating to Allah for a charitable person without putting hands on the money that is given in charity or raising the voice with supplication as you mentioned is permissible. The Prophet (peace be upon him) said, "Requite him who does a favor to you. However, if you are unable to requite him, pray to Allah for him till you are sure that you have requited him adequately." (Related by Abu Dawud and Al-Nasa'y with an authentic Isnad (chain of transmitters)). Allah is the One Whose help is sought.

A response to a question from a person who claims to have Karamahs and Mu`jizahs

From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to our dear brother, may Allah protect you! May Allah's peace and blessings be with you!**

With reference to your letter, dated 25/9/1973 in which you ask for help to be able to come to Al-Madinah Al-Munawwarah, you mentioned a supplication in the letter and said that it is a blessed supplication full of Karamahs (an extraordinary event performed by a pious person) and Mu`jizahs (miracle) which Allah gives to His believing servants. You said that this supplication is extremely revered so that if it is recited on fire, it will be extinguished and if it is recited on flowing water, it will become stagnant.

I would like to inform you that this supplication is not authentically reported in the Hadiths of the Prophet (peace be upon him) and are baseless. Moreover, it includes impermissible kind of Tawassul (supplication for help). However, the lawful Tawassul is to supplicate to Allah (Exalted be He) by His Names. Allah says,﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿Likewise,

(Part No : 1, Page No: 442)

it is to supplicate to Allah with your good deeds, including the most outstanding of which, i.e. the belief of Tawhid (Oneness of Allah). Moreover, you should know that the most useful supplication is that which Allah's Messenger used to recite away from what was innovated by people such as your supplication. It is obligatory to learn the necessary religious knowledge, asking the scholars about what seems difficult for you and keep away from what contradicts the teachings of the Chosen Prophet (peace be upon him).

As for your desire to come to Madinah while you do not have enough money, I advise you to adhere to righteousness wherever you are. Allah does not make offering Hajj obligatory except on the people who have the capacity to offer Hajj. Allah says,﴾ And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence) ﴿So, you are excused from it and when you have enough money, you can came to these blessed places, for Allah does not burden someone beyond their scope. May Allah's peace and blessings be upon you!

10- Response to a question regarding Al-`Aqa'ir (pl. of`Aqirah; animal slaughtered during tribal peacemaking gatherings) of camels and sheep:

Q: What is the ruling if two tribes or persons have a dispute with each other, then the chief of the tribe commands the defendant to offer `Aqa'ir, such as camels and sheep, then slaughters them at the home of the person who the chief ruled in favor of...etc.

A: It is obvious to us, in light of the purified Shari`ah (Islamic Law), that these `Aqa'ir are impermissible for several reasons. **First,** this is a tradition of Jahiliyyah (pre-Islamic time of Ignorance), and the Prophet (peace be upon him) stated:(There is no slaughtering (at the grave) in Islam.)

Second, this act is intended to glorify the person who has the right, and to draw nearer to him by offering this `Aqirah, which is the same custom of Mushriks (those who associate others with Allah in His Divinity or worship) who slaughtered for other than Allah, and those who slaughter for the arrival of some dignitaries. Some scholars commented that this is considered slaughtering for other than Allah, therefore, it is impermissible. It is Shirk (associating others in worship with Allah). Allah (Glorified be He) states:(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).)("He has no partner. And of this I have been commanded, and I am the first of the Muslims.")

(Part No : 1, Page No: 443)

Allah mentions 'sacrifice', i.e. slaughtering, together with Salah (prayer) for the former's great status. This indicates that slaughtering must be for the sake of Allah only, as is the Salah. He (Exalted be He) states,(Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).)(Therefore turn in prayer to your Lord and sacrifice (to Him only).)Furthermore, the Prophet (peace and blessings be upon him) stated:(Allah has cursed the one who slaughters (a sacrifice) to other than Allah.)

Third, this act is one of the judgments of Jahiliyyah. Allah (Glorified be He) says:(Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.)It resembles the acts of those who worship the dead, trees, and stones, as was previously mentioned.

Therefore, it must be abandoned, for a person can find in Allah's rulings and aspects of reform what suffices for this ruling. Allah (Exalted be He) is the grantor of success.

This marks the end of first part, and following is part two on Tawhid, its related Fatawa, and miscellaneous articles.